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WORKS

OF THE

RIGHT REV. BISHOP HAY

WORKS

OF THE

RIGHT REV. BISHOP HAY

OF EDINBURGH

IN FIVE VOLUMES

VOL. V.

THE PIOUS CHRISTIAN

A NEW EDITION

EDITED UNDER THE SUPERVISION OF

THE RIGHT REV. BISHOP STRAIN

PRINTED BY

WILLIAM BLACKWOOD AND SONS

EDINBURGH

1871

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ABRIDGMENT OF CHRISTIAN DOCTRINE, . . 1

I.—Holidays of Obligation, both as to hearing Mass and abstaining from Servile Works.

All Sundays throughout the Year.

The Circumcision,	*Jan.*	1.
The Epiphany,	"	6.
St Patrick (in Ireland only),	*Mar.*	17.
St Peter and St Paul,	*June*	29.
The Assumption,	*Aug.*	15.
All Saints,	*Nov.*	1.
St Andrew (in Scotland only),	"	30.
Christmas Day,	*Dec.*	25.

II.—Moveable Holidays of Obligation.

The Ascension of our Lord.
Corpus Christi Day.

III.—Fasting Days of Obligation are—

1. All the week-days of Lent.
2. All the Wednesdays and Fridays in Advent.
3. The Ember Days.
4. The Vigils of Whitsunday; of St Peter and St Paul; of the Assumption; of All Saints; of St Andrew (in Scotland only); and of Christmas Day.

IV.—The Ember Days are—

The Wednesdays, Fridays, and Saturdays—

1. After the first Sunday of Lent;
2. After Pentecost Sunday;
3. After the 14th day of September;
4. After the 13th day of December.

But if the 14th day of September, or the 13th of December, fall upon a Wednesday, then the Ember Days are kept the week following. If a fast-day fall on a Sunday, the fast is kept on the Saturday before.

V.—The Days of Abstinence are—

1. All the Sundays in Lent, unless a dispensation be granted.

2. The Fridays throughout the year; but if Christmas fall on a Friday, it is not a day of abstinence.

3. On fasting days, on which a dispensation to use flesh-meat is granted, flesh-meat and fish are not allowed to be used at the same meal.

VI.—Days of Devotion.

Purification of Blessed Virgin Mary,	*Feb.*	2.
St Matthias, Apostle,	"	24.
St Gregory (in England only),	*Mar.*	12.
St Joseph, spouse of Blessed Virgin Mary,	"	19.
Annunciation of Blessed Virgin Mary,	"	25.
St George (in England only),	*April*	23.
St Philip and St James, Apostles,	*May*	1.
Finding of the Holy Cross,	"	3.
St Augustine, Ap. of Engl. (in England only),	"	26.

St Margaret, Queen, Patroness of Scotland (for Scotland only),	*June*	10.
Nativity of St John Baptist,	"	24.
St James, Apostle,	*July*	25.
St Anne,	"	26.
St Laurence, Martyr,	*Aug.*	10.
St Bartholomew, Apostle,	"	24.
Nativity of Blessed Virgin Mary,	*Sept.*	8.
St Matthew, Apostle and Evangelist,	"	21.
St Michael, Archangel,	"	29.
St Simon and St Jude, Apostles,	*Oct.*	28.
St Andrew, Ap. (in England and Ireland only),	*Nov.*	30.
Immaculate Conception of B. V. M.,	*Dec.*	8.
St Thomas, Apostle,	"	21.
St Stephen, Martyr,	"	26.
St John, Apostle and Evangelist,	"	27.
Holy Innocents,	"	28.
St Thomas of Canterbury (in England only),	"	29.
St Sylvester, Pope (in England and Ireland only),	"	31.

Monday and Tuesday after Easter Sunday.
Monday and Tuesday after Pentecost Sunday.

TABLE OF MOVEABLE FEASTS.

Year of our Lord.	Dominical Letter.	Ash-Wednesday.	Easter Sunday.	Ascension.	Pentecost.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1872	G F	14 Feb.	31 Mar.	9 Maj	19 Maj	30 Maj	27	1 De.
1873	E	26 Feb.	13 Apr.	22 Maj	1 Jun.	12 Jun.	25	30 No.
1874	D	18 Feb.	5 Apr.	14 Maj	24 Maj	4 Jun.	26	29 No.
1875	C	10 Feb.	28 Mar.	6 Maj	16 Maj	27 Maj	27	28 No.
1876	B A	1 Mar.	16 Apr.	25 Maj	4 Jun.	15 Jun.	25	3 De.
1877	G	14 Feb.	1 Apr.	10 Maj	20 Maj	31 Maj	27	2 De.
1878	F	6 Mar.	21 Apr.	30 Maj	9 Jun.	20 Jun.	24	1 De.
1879	E	26 Feb.	13 Apr.	22 Maj	1 Jun.	12 Jun.	25	30 No.
1880	D C	11 Feb.	28 Mar.	6 Maj	16 Maj	27 Maj	27	28 No.
1881	B	2 Mar.	17 Apr.	26 Maj	5 Jun.	16 Jun.	24	27 No.
1882	A	22 Feb.	9 Apr.	18 Maj	28 Maj	8 Jun.	26	3 De.
1883	G	7 Feb.	25 Mar.	3 Maj	13 Maj	24 Maj	28	2 De.
1884	F E	27 Feb.	13 Apr.	22 Maj	1 Jun.	12 Jun.	25	30 No.
1885	D	18 Feb.	5 Apr.	14 Maj	24 Maj	4 Jun.	26	29 No.
1886	C	11 Mar.	25 Apr.	3 Jun.	13 Jun.	24 Jun.	23	28 No.
1887	B	23 Feb.	10 Apr.	19 Maj	29 Maj	9 Jun.	25	27 No.
1888	A G	15 Feb.	1 Apr.	10 Maj	20 Maj	31 Maj	27	2 De.
1889	F	6 Mar.	21 Apr.	30 Maj	9 Jun.	20 Jun.	24	1 De.
1890	E	19 Feb.	6 Apr.	15 Maj	25 Maj	5 Jun.	26	30 No.
1891	D	11 Feb.	29 Mar.	7 Maj	17 Maj	28 Maj	27	29 No.
1892	C B	2 Mar.	17 Apr.	26 Maj	5 Jun.	16 Jun.	24	27 No.
1893	A	15 Feb.	2 Apr.	11 Maj	21 Maj	1 Jun.	27	3 De.
1894	G	7 Feb.	25 Mar.	3 Maj	13 Maj	24 Maj	28	2 De.
1895	F	27 Feb.	14 Apr.	23 Maj	2 Jun.	13 Jun.	25	1 De.
1896	E D	19 Feb.	5 Apr.	14 Maj	24 Maj	4 Jun.	26	29 No.
1897	C	4 Mar.	18 Apr.	27 Maj	6 Jun.	17 Jun.	24	28 No.
1898	B	23 Feb.	10 Apr.	19 Maj	29 Maj	9 Jun.	25	27 No.
1899	A	15 Feb.	2 Apr.	11 Maj	21 Maj	1 Jun.	27	3 De.
1900	G	28 Feb.	15 Apr.	24 Maj	3 Jun.	14 Jun.	25	2 De.
1901	F	20 Feb.	7 Apr.	16 Maj	26 Maj	6 Jun.	26	1 De.

The Lord's Prayer.

OUR Father Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation.

HAIL, Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now, and in the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, sits at the right hand of God the Father Almighty, thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Nicene Creed.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages. God of God,

light of light, true God of true God, begotten not made, consubstantial to the Father, by whom all things were made, Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; Who was crucified also for us under Pontius Pilate, suffered, and was buried; on the third day rose again, according to the Scriptures, ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, Who proceeds from the Father and the Son, Who, together with the Father and the Son, is adored and glorified, Who spoke by the prophets. And [I believe] one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the dead, and the life of the world to come. Amen.

The Confiteor.

I CONFESS to Almighty God, to the blessed Mary ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, *through my fault, through my fault, through my very great fault.* Therefore, I beseech the blessed Mary ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful God grant me pardon, absolution, and remission of all my sins. Amen.

The Ten Commandments.

I AM the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them: I am the Lord thy God, mighty and jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate Me; and showing mercy to thousands of them that love Me, and keep My commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God; on it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

IV. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.

The Six Principal Commands of the Church.

I. To hear Mass on Sundays and holidays, and to rest from servile works.

II. To fast in Lent, on Ember Days, and Vigils commanded, and to abstain from flesh-meats on Fridays and Saturdays. In these countries a dispensation is granted to eat flesh-meat on Saturdays.

III. To confess our sins at least once a-year.

IV. To receive the Holy Eucharist at Easter.

V. To pay tithes to our pastors.

VI. Not to solemnise marriage at forbidden times nor within certain degrees of kindred.

THE

PIOUS CHRISTIAN

INSTRUCTED IN

THE NATURE AND PRACTICE OF THE PRINCIPAL EXERCISES OF PIETY.

INTRODUCTION.

"PIETY," saith the apostle, "is profitable for all things, having the promise of the life that now is, and of that which is to come," 1 Tim. iv. 8. But what is piety? The words *Piety* and *Devotion* are often used indiscriminately, but they are not synonymous. *Devotion is an affectionate readiness of the will to do in all things what we know or believe to be agreeable to God, with a view to please Him.* It is a general virtue, therefore, residing in the heart and will.

Piety consists in the actual service we render to God as our heavenly Father. A son is pious towards his parents when he renders them all obedience and service from an affectionate desire to please them. We are truly pious towards God when we keep His commandments, and exercise ourselves in those things which are agreeable to Him. Piety, therefore, may be justly termed *devotion reduced to practice.*

In keeping the Divine commandments we meet with

many difficulties from our corrupt nature, the world and its temptations, and the snares of our spiritual enemies. By overcoming these difficulties we please and serve God; and He has laid down in His Holy Scriptures, and in the writings of His saints, many holy exercises which, if duly practised, will effectually enable us to do so. These are in themselves a pleasing homage to God, and are justly termed *exercises of piety*, or *pious exercises*. The Church, which has nothing more at heart than the sanctification of her children, earnestly recommends them to their daily practice, well knowing the fruit to be reaped from them; and those who practise them properly are *pious Christians*.

In the *Sincere Christian* we have instructed in the faith of Christ those who sincerely desire to know His truth; and in the *Devout Christian*, those who are truly resolved to obey the law of God. In the present work we purpose to instruct the *Pious Christian* in the nature of those exercises of piety, and in the manner of practising them, that they may prove of real benefit to him, effectually enable him to keep the commandments of God, to sanctify his soul, and secure his eternal salvation.

These exercises of piety are contained in our manuals or prayer-books. Here their nature and the manner of practising them are first explained, and then the exercises themselves are adjoined. This work is intended, therefore, for a manual, as well as an explanation, and may serve also as a useful spiritual book.

To render it complete, we have given the holidays and fasts as they are to be observed by Catholics in the three kingdoms.

THE

PIOUS CHRISTIAN

INSTRUCTED IN

THE NATURE AND PRACTICE OF THE PRINCIPAL EXERCISES OF PIETY.

CHAPTER I.

THE EXERCISE OF FAITH AND MEDITATION.

Q. WHY do you begin with the exercise of faith?

A. Because faith is the groundwork and foundation of all Christian virtue, and so necessary, that "without faith it is impossible to please God," Heb. xi. 6.

Q. In what does the perfection of faith consist?

A. In two things. (1.) In having a firm belief and lively sense of all those Divine truths which Jesus Christ has revealed, and His Church teaches. (2.) In regulating our life and conversation by these Divine truths; for by faith we are betrothed to God, according to what He says by His prophet, "I will betroth thee to Me in faith," Hos. ii. 20; and therefore "the just man liveth by faith," Rom. i. 17: that is, being intimately united to God by faith, his whole life is regulated by its sacred truths.

Q. Into how many classes are the truths of faith divided?

A. Into three classes. (1.) The truths concerning God and eternity, which we are obliged to believe. (2.) The duties which we are commanded to practise. (3.) The Gospel maxims, which serve as rules for our conduct.

Q. How may we arrive at the perfection of faith?

A. (1.) By acquiring a thorough knowledge of all the truths of faith, by frequent and attentive perusal of spiritual books of instruction. (2.) By fixing these Divine truths deeply in our hearts, by frequent and serious meditation. (3.) By carefully endeavouring to reduce them to practice, according to the light we receive and the good purposes we make in meditation.

Q. Does Almighty God command us to meditate on His Divine truths?

A. Yes, He does in the strongest terms: "These words which I command thee this day shall be in thy heart, and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising," Deut. vi. 6. The same command is again repeated, thus: "Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children, that they meditate on them, when thou sittest in thy house, and when thou walkest on thy way, and when thou liest down, and when thou risest up," Deut. xi. 18. Where we see that parents are commanded to teach their children this sacred exercise.

Q. Why does God so strictly command us to meditate on His divine truths?

A. On account of the many spiritual benefits we obtain by meditation, and because the neglect of it is one

of the chief sources of sin, and of the ruin of souls. "With desolation is all the land made desolate, because there is none that considereth in the heart," Jer. xii. 11. And the prophet Isaias, describing worldlings who give themselves up to feasting and merriment, and neglect this pious exercise of meditation, shows the fatal consequences of such neglect in filling hell with souls: "The harp, and the lyre, and the timbrel, and the pipe, and wine, are in your feasts; and the works of the Lord you regard not, nor do you consider the works of His hands. Therefore is my people led away captive, because they had not knowledge" (that practical knowledge of the truths of God which is obtained by considering them), "and their nobles have perished with famine, and their multitude were dried up with thirst. Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones, shall go down into it," Isa. v. 12. Thus we see, that while men pamper their bodies with feasting, their souls perish, being deprived of their proper food through neglect of consideration.

Q. What are the fruits we reap from meditation?

A. The truths of eternity are the food which nourishes and strengthens the spiritual life of the soul. They are the most effectual arms to defend her against her enemies; but that they may be so in our regard, we must make them our own by meditation. A person who knows these truths, but never meditates upon them, is like one who, having abundance of bodily food, never uses it, and therefore must die of hunger; or who, having a powerful remedy to cure his bodily diseases, never applies it; or like a soldier going to battle who refuses to take his arms, and therefore must flee or fall in the

field. All the inestimable benefits which the truths of eternity bring to the soul are the precious fruits of frequent and serious meditation. It arrests evil habits, strengthens the soul against the assaults of her enemies, inflames her with the love of God, weans her from the love of creatures, and fixes her affections on the things that are above.

Q. How comes meditation to be such a powerful means of procuring all these advantages to the soul?

A. For several reasons: (1.) As we are constantly employed in worldly affairs, the thoughts of creatures make a deep impression on our mind, and occupy our whole attention. We lose more and more the feeling of spiritual truths. If we sometimes think of them, it is with coldness and indifference. They are soon forgotten, and we are again immersed in the affairs of the world. But if we daily employ a short time in meditating seriously on the truths of eternity, they will sink into our minds, and banish or weaken the vain images of creatures. (2.) When the mind is filled with worldly thoughts, we set our hearts and affections on the things of time, and we are hurried on by our passions to every crime in pursuit of them. But when, by serious meditation on the truths of eternity, we become convinced of the value of the goods of a future life, and of the vanity of all worldly objects, we see the fatal consequences of seeking after them, our love for them is weakened, and our hearts are turned upon "the things that are above, where Christ is sitting at the right hand of God," Col. iii. 1. (3.) All the natural inclinations of the heart of man tend to the enjoyment of creatures, and lead him to seek happiness in them. By these natural inclinations the devil acquires power over us, leads us to sin, and effects our ruin. The happiness

which faith proposes to us is infinite and eternal, being the enjoyment of God Himself; and the truths of eternity contain the most powerful motives to engage us in the pursuit of that happiness, and point out the most efficacious means of acquiring it. But so violent is the bent of our heart towards present enjoyments, and so much is this strengthened by the example of the world and the temptations of the devil, that unless we resolutely oppose it we must be hurried on to our eternal ruin. Meditation on the sacred truths of faith is the most powerful means to fortify the soul against this danger. By meditation the soul is enlightened to see the excellence of the happiness which faith proposes; the heart is inflamed and the will encouraged to persevere in practising those duties which faith points out as the means of acquiring it.

Q. Does the Scripture take notice of these advantages which we reap from meditation?

A. Most fully, and assures us that it is a powerful means to purify our soul, and to enable us to keep the law of God. "I thought upon the days of old, and I had in my mind the eternal years, and I meditated in the night with my own heart." And what was the consequence of this? "And I was exercised, and I swept my spirit"—that is, "cleansed" and "purified" my soul from all the filth of sin, Ps. lxxvi. 6. "Let not the book of this law depart from thy mouth; but thou shalt meditate on it day and night, that thou mayest observe and do all things that are written in it, then shalt thou direct thy way, and understand it," Joshua, i. 8. "Give me understanding, and I will search Thy law, and I will keep it with my whole heart," Ps. cxviii. 34. "Unless Thy law had been my meditation, I had then, perhaps, perished in my abjection; Thy justifications I will never

forget, for by them Thou hast given me life," Ps. cxviii. 92. "O how have I loved Thy law, O Lord! it is my meditation all the day. Through Thy commandment Thou hast made me wiser than my enemies, for it is ever with me. I have understood more than all my teachers, because Thy testimonies are my meditation," Ps. cxviii. 97; with many other places in the same psalm. So also the same holy prophet says, "My heart grew hot within me: and in my meditation a fire shall flame out," Ps. xxxviii. 4. "Give attendance to reading, to exhortation, and to doctrine. Meditate upon these things, be wholly in these things, that thy profiting may be manifest to all," 1 Tim. iv. 13, 15. Besides, as meditation on the truths of God is the means commanded by God Himself for perfecting our faith in these truths, a particular blessing is annexed by Him to the practice of it; thus, "Blessed is the man whose will is the law of the Lord, and on His law he shall meditate day and night; and he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season, and his leaf shall not fall off, and all whatsoever he shall do shall prosper," Ps. i. 1. "In all thy works remember thy last end, and thou shalt never sin," Ecclus. vii. 40.

Q. In what does the practice of meditation consist?

A. Many books are to be found, full of the most ample rules and instructions, for the practice of meditation. Here we shall briefly propose what seems the most plain and easy method suited to all capacities.

1. We are to begin by humbling ourselves in the presence of God, and begging light and help from Him to enable us to perform that duty well.

2. We are to call to mind the truth on which we propose to meditate, which ought to be prepared beforehand, or taken from some book lying before us. To

consider it attentively, and endeavour to conceive a firm belief in it, reflecting that it is a truth revealed by God, Who is truth itself, and Whose words shall never pass away; for by this means it will sink more deeply into our hearts, and produce the greater effect.

3. Now, here it is to be observed, that all Divine truths contain in themselves one or more of these points. (1.) The strongest reasons to convince us of the evil and fatal consequences of sin in general, and to inspire us with a horror of it. (2.) The most powerful motives to induce us to a life of virtue and piety, to inflame our hearts with the love of God, and to attach us to His service. (3.) The most convincing proofs of the great evil and sad effects of some particular sin, and the folly of living in the practice and guilt of it. (4.) The beauty and excellence of some particular virtue, and the great advantage of adorning our souls with it. (5.) The remedies against vice in general, or some vice in particular, and the most effectual means to conquer it. (6.) The means to be used for obtaining virtue. When, therefore, by serious consideration of the truth proposed, we have fully penetrated it, we are to reflect what a powerful motive it is to turn every reasonable man from sin, and fix him in the service of God; what excellent lessons it affords for rooting out sin from the soul and acquiring virtue.

4. We are to take a view of our own conduct, the dispositions of our heart, the general course of our thoughts, words, and actions, and to compare them with the truths of religion. This comparison, if made impartially, cannot fail to excite in our hearts one or other of the following affections: (1.) *A horror* at the state of our souls, seeing how far we are from what we ought to be, and the danger we run of being lost for

ever if we do not speedily amend. (2.) *Confusion and terror* at the thought of where we must have been had God treated us as our sins deserved, saying, with humble and penitent David, "Unless the Lord had been my helper, my soul had almost dwelt in hell," Ps. xciii. 17. (3.) *Admiration* of the singular goodness of God towards us above thousands of others who are at present in that place of woe, though yet, perhaps, much less guilty than we. (4.) *Contrition and sorrow* for our base ingratitude in going on so long to insult God by our sins, even while He was heaping His mercies on us. (5.) *Adoration, thanksgiving, and praise* to God, for having spared us so long, given us time and grace for repentance, notwithstanding our repeated sins. (6.) *Gratitude and love to God* for such amazing goodness, and for His earnest desire of our eternal happiness. (7.) *A firm confidence in the infinite goodness of God, and a sincere resolution* to return to Him with all our hearts, to co-operate with His gracious desire of saving our souls, to correct whatever is amiss in our conduct, and to pass the remainder of our days in His service.

These, and similar affections, are the fruits of serious meditation on the truths of eternity; and therefore we are to exercise ourselves chiefly in them, particularly in the firm resolution of amending our lives. But that this resolution may produce that happy effect, it must have the following properties:—

1. It must be *prompt*, admitting no delay. We must call to mind—(1.) That perhaps we have not another day to live. (2.) That the longer we delay, the more difficult will be our amendment. (3.) That after the grace which God has given us in this meditation, delay in co-operating with it may, perhaps, provoke Him to withdraw it. (4.) That every day we delay to amend

our faults we increase our debt to the Divine justice, and "treasure up to ourselves wrath against the day of wrath," Rom. ii. 5. These, and similar truths, will convince us of the necessity of a speedy and diligent amendment.

2. It must *descend to particulars.* It is not enough to resolve in general to amend our lives and to serve God; we must descend to those particular sins and passions to which we are most subject, and make a firm resolution to correct them; we must resolve to avoid those dangerous occasions which have hitherto betrayed us; to keep a guard upon our hearts to observe the first motions of temptation, and immediately to reject them; and particularly to use the daily examination of conscience on that subject, that we may gain a perfect victory over our sins, and acquire the contrary virtues.

3. It must be *founded in a great diffidence of ourselves, and a strong confidence in God.* We often make good resolutions, and we as often break them. The reason is, that the secret pride of our hearts, and our ardour in making them, persuade us imperceptibly that we are able of ourselves to keep them. This secret presumption banishes the help of God from the soul, so that when the ardour conceived in meditation is gone, and the temptation afterwards presents itself, we find our own weakness, and yield as before. To prevent this, when we make our resolutions at the end of our meditation, we must offer them to God, acknowledging that without His gracious assistance we are incapable of keeping them. We must throw ourselves, therefore, into the arms of His infinite mercy, placing our whole confidence in Him, and earnestly begging, through the merits of Jesus Christ, grace effectually to keep these resolutions, to root out of our souls all our passions, vices, and sins,

and that He will adorn them with all Christian virtues, for the glory of His holy name and our eternal salvation.

Q. Do not the great truths of religion contain many other useful instructions besides the motives and advices above mentioned?

A. No doubt they do; but they ought chiefly to be considered in that view by those who practise meditation, because meditation is that degree of mental prayer which is best adapted to those who are in an imperfect state, who have not yet conquered their vices and passions, and whose principal aim, in all their spiritual exercises, ought to be the amendment of their lives, at least with regard to their grosser failings. This is the only sure groundwork on which they can build the edifice of a spiritual life; and if they aim at higher things before this be done, they will find themselves in a delusion.

Q. But what if a person cannot meditate according to the method here prescribed?

A. This method seems so easy and plain that a person of the most ordinary capacity can practise it, unless through his own fault he voluntarily persists in things which are insuperable impediments to the exercise of meditation.

Q. What are these impediments?

A. The principal impediments to meditation are these following: (1.) When a person is enslaved to this world, and spends his precious time in idle company, in reading plays, romances, and novels, in gaming and public entertainments, he must not be surprised that he cannot meditate. Such employments fill the mind with idle and vain ideas, and are an effectual bar to meditation on the truths of eternity. (2.) When a person is

so engrossed by his temporal affairs as to be anxious and solicitous, giving himself no rest nor peace, but living in a state of continual mental agitation, he is incapable of meditation. (3.) When a person is a slave to any sin, or has his heart bound to any sinful object which he is unwilling to forsake, he can never expect to make progress in meditation. Such dispositions are directly opposed to it. Besides, we must remember, that to meditate with profit to our souls we require grace, which God never refuses to those who are properly disposed; but those who live in a state of enmity with God, and are determined to continue in that unhappy state, can never expect that He will bestow that gift upon them.

Q. What, then, must one do who finds these impediments in his soul?

A. He must endeavour effectually to remove them: (1.) By flying all vain and dangerous amusements, endeavouring to banish the very ideas of them from his mind, and contenting himself with such innocent and moderate recreation as reason and religion approve. (2.) By laying aside all solicitude and anxiety about his worldly affairs; fulfilling the duties of his state with proper care and diligence, because such is the will of God, but calmly reposing on the Divine Providence for success in them, according to the command of our Saviour: "Be not solicitous about the body, what you shall eat, or what you shall drink, or wherewith you shall be clothed, . . . for your heavenly Father knows that you have need of these things; . . . but seek first the kingdom of God and His justice, and all these things shall be added unto you," Mat. vi. 25. (3.) By avoiding all sins, especially those to which he is most addicted, by restraining his passions, and breaking off sinful or dangerous attachment to creatures, and using

the necessary means of self-denial and mortification. (4.) By frequently reading books of piety and devotion, which will both contribute to expel from his mind the importunate images of sinful and dangerous objects, and substitute holy and pious ideas in their place.

Q. What other dispositions are necessary for practising meditation with profit to the soul?

A. Chiefly these two: (1.) That we have a great esteem for this holy exercise, and a full persuasion of the great advantages to be drawn from it. (2.) That we have a strong and courageous resolution steadily to persevere in the daily practice of it, in spite of all the difficulty and opposition we may meet with.

Q. What are the difficulties to be met in the practice of meditation?

A. When a person who has been living in a state of sin or tepidity turns to God by a true conversion, and, sincerely resolving on a thorough amendment of life, applies himself in earnest to the exercise of meditation, our merciful Lord, out of His infinite goodness, frequently bestows upon him consolations and sensible affections of sweetness and devotion. This He does as a reward for his renouncing the pleasure he formerly took in sin, and to encourage him to persevere in his good resolution, by giving him a foretaste of what he may expect if he continue faithful to Him. But when he is more advanced in the amendment of his life, and his resolution of serving God is more confirmed by the lights he receives in meditation, these consolations of sensible devotion are often taken from him, and he falls into aridity of spirit, and loses all pleasure and satisfaction in prayer. Sometimes he is incapable of fixing his thoughts for a moment on any good subject, and cannot conceive one tender affection in his heart towards it.

He feels desolate, and, as it were, forsaken by God, which he thinks he really is, and his meditation becomes a pain and torment to him. At the same time he is often assaulted by various temptations. He is wearied and dispirited, and fancies it better to leave meditation off entirely than to continue it in so painful a manner.

Q. That must be a dreadful difficulty indeed; but whence does this proceed?

A. It proceeds partly from God, and partly from the devil.

Q. How does it proceed from God?

A. When a soul has enjoyed for some time the consolation of devotion, she is exposed to three great dangers. For finding herself in such holy dispositions, and loaded with such favours from God, she thinks herself far advanced in perfection, is ready to censure and despise others, is rash in judging, and severe in condemning them, and falls into that spiritual pride, for which the Pharisee in the Gospel was condemned by Jesus Christ. This is a subtle and dangerous temptation, and few in this state are not more or less overcome by it. When, therefore, Almighty God sees a soul thus abusing His favours, and turning them to her own destruction, He withdraws them, and leaves her, in desolation and affliction, to humble her pride, and teach her that the consolations she enjoyed were not her own, but His gifts. He withdraws consolations to convince the soul of her poverty and misery, and to teach her not to censure or despise others, but to distrust herself.

Besides, when the soul enjoys these sensible consolations in prayer, self-love, which always grasps at its own satisfaction, adheres to them, as they are more delightful than all external enjoyments, and are not only free from

those reproofs of conscience which attend unlawful pleasures, but are apparently sanctioned by reason and religion. The soul therefore falls into another delusion—that of placing her happiness in the enjoyment of these consolations, and using violence with herself to procure them. This sometimes injures health, disturbs peace of mind, and is an impediment to advancement in the love of God and thorough resignation to His holy will, in which all true sanctity consists. Here again Almighty God sees it necessary to deprive the soul of those favours which her self-love abuses, and to reduce her to a state of aridity and desolation, to teach her not to place her happiness in these consolations, not to let her heart and affections be bound to them, but to consider them only as helps to her weakness, which stands in need of such encouragements. God thus introduces the soul into that truly saving knowledge, that all solid virtue, perfection, and sanctity, consist in "denying ourselves, and taking up our cross and following Jesus," by a perfect resignation to His holy will.

The third delusion is, that the soul, being in some degree enslaved to these sensible consolations, seeks nothing else in prayer than the pleasure she finds in them, and performs this duty more for the sake of this pleasure than with the view of pleasing God and doing His will. Thus, while she vainly flatters herself that she is advancing in the way of virtue and perfection, she becomes in fact a hypocrite in the service of God, and the slave of self-love. Almighty God, of His great mercy, withdraws these sensible consolations for a time, in order to try her fidelity and sincerity in His service, and to show her whether she serves God for His own sake, or for the consolation which she finds in His service. God treats a soul in this state as He treated Job

when Satan accused him of being faithful in the Divine service only for his own temporal happiness. To try Job's fidelity, God put him and all he had into the hands of Satan, who overwhelmed him with a deluge of afflictions and sufferings. But Job gave the most perfect proof of the sincerity of his virtue, by preserving his innocence even in his words, adhering to God with an entire resignation to His blessed will.

Q. How does this state of aridity proceed from the devil?

A. When a person, who has lived in a state of tepidity or sin, resolves to turn in earnest to the service of God, the devil seeks to oppose his good resolution. St Augustine laboured for no less than twelve years in a continual conflict with himself before he entirely overcame this opposition, and even then he succeeded only by the miraculous interposition of Divine grace. But when a soul resolutely overcomes all difficulties, and applies herself in earnest to mental prayer, the devil, who, knowing its powerful efficacy, abhors it above all other exercises of piety, turns all his arts against it. Finding that he cannot hinder the person from practising it, nor from receiving consolation in it, he endeavours to pervert these very favours, to the soul's destruction, by the above-mentioned delusion. Afterwards, when, to prevent this evil, God withdraws His consolations from the soul, the devil assaults her with various temptations, endeavouring to excite a love of her former sins, to persuade her that she is forsaken by God, that it is to no purpose to persevere in His service, that prayer in her present state cannot be acceptable to Him, and therefore that it were better to abandon it entirely.

Q. What then must a person do in this state of desolation and aridity?

A. His principal care must be to defeat the designs of Satan, whose aim in all the temptations of this trial is to lead him to dislike and to abandon the exercise of meditation. He must therefore persevere with courage and resolution, notwithstanding every difficulty. Instead of abandoning meditation, he ought rather to prolong the time of it, in order more effectually to overcome the temptation. Then, to turn it to advantage, he ought carefully to examine his heart, and if he has yielded to any of the delusions above mentioned, to repent and thank God for thus discovering to him his danger.

During the time of meditation, when he cannot apply to the subject, or draw from it any good affection, let him employ himself in acts of the following virtues :—(1.) *Profound humility*, acknowledging that he is totally unworthy of the consolations which God had bestowed upon him, both on account of his former sins, and also of the bad use he made of them, and that therefore he is now justly deprived of them. (2.) *Confidence in God*, saying with holy Job, "though He should kill me, yet will I trust in Him;" and firmly hoping that God will, in His own good time, visit him again in mercy. Then let him renew his resolution of never abandoning His holy service, nor the exercise of prayer, whatever it may cost him, declaring that he seeks not his own pleasure or satisfaction in serving God, but only His honour and glory. (3.) *Resignation to the will of God*, submitting to this desolation of spirit as long as He pleases, persuaded that his heavenly Father sends it for his real good. He must offer himself, therefore, as a holocaust to His blessed will, to suffer the present trial, or any other that God shall be pleased to send—thanking and praising His fatherly goodness in judging him worthy to suffer in this

manner for His glory. (4.) *Earnest supplication*, imploring God not to leave him to himself in his tribulation, nor to allow him to be overcome by the enemy, but to preserve him steadfast to the end in His holy service. And if a person carefully employs himself in this manner during the time of meditation, though his heart seems to contradict his words, his prayer will be more acceptable to God, and of more real profit to his soul, than if he had overflowed with tears of sensible devotion; for in this state all good comes to the soul through humble perseverance, confidence, and resignation. Aridity is the true school of humility, the crucible in which the soul is purified like gold in the furnace, and the infallible touchstone by which our fidelity to God is tested. The more faithful we are under this trial, the shorter will it be, and the sooner will God visit us again with His holy consolations.

Q. Are the reasons above mentioned the only causes why God visits His servants with this trial of aridity?

A. No; it is sent also in punishment of faults committed: as deliberate venial sins; exposing one's self presumptuously to dangerous occasions of mortal sins; giving one's self up to dissipation and dangerous amusements, all such things being impediments to meditation.

Q. Where shall we find the proper subjects for daily meditation?

A. Many excellent books have been composed for this purpose. Among these 'The Meditations' of St Francis of Sales, 'Think Well on't,' and 'The Meditations for the whole Year,' composed by the late venerable Dr Challoner, occupy a distinguished place. It is also an excellent method to have a number of the principal texts of the Holy Scripture, upon the most important truths of eternity, collected, and properly arranged.

They will serve as a treasury for meditation. These sacred truths are there contained in few words; and as it is God Himself Who speaks in them, they have a particular efficacy in moving the heart. When one meditates upon these sacred oracles, he ought often to reflect that it is God Himself Who declares them, and to endeavour to imprint the very expressions in his memory, that he may more frequently and easily recall them to his mind. We shall here add a small collection of texts as a help to those who have no better.

Scripture Texts, on some of the Great Truths of Eternity, to serve as daily Subjects of Meditation.

1. *On our Salvation, and the Joys of Heaven.*

"Every one that calleth upon My name, I have created him for my glory," Isa. xliii. 7.

"You have your fruit unto sanctification, and the end everlasting life," Rom. vi. 22.

"We all, beholding the glory of the Lord with open face, are transformed into the same image," 2 Cor. iii. 18.

"We know that, when He shall appear, we shall be like to Him; because we shall see Him as He is," 1 John, iii. 2.

"The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him," 1 Cor. ii. 9.

"O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee! which Thou hast wrought for them that hope in Thee!" Ps. xxx. 20.

"They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure, for with Thee is the fountain of life," Ps. xxxv. 9.

"Thou hast made known to me the ways of life, Thou shalt fill me with joy with Thy countenance: at Thy right hand are delights, even to the end," Ps. xv. 11.

"I am thy reward exceeding great," *says God Himself*, Gen. xv. 1. "I am thy salvation," Ps. xxxiv. 3.

"Be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day," 2 Pet. iii. 8. "A thousand years, in the sight of God, are but as yesterday, which is past and gone," Ps. lxxxix. 4. And, therefore, "Better is one day in His courts above thousands," Ps. lxxxiii. 11.

"They shall see His face, and His name shall be on their foreheads, and night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, for the Lord God shall enlighten them, and they shall reign *for ever and ever*," Rev. xxii. 4.

"They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat; for the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the living fountains of waters," Rev. vii. 16.

"They shall be His people, and God Himself, with them, shall be their God; and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away," Rev. xxi. 3. But "The redeemed of the Lord shall return, and shall come into Sion with praise; and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall fly away," Isa. xxxv. 10.

"Martha, Martha, thou art careful and art troubled about many things, but ONE THING IS NECESSARY; Mary hath chosen the best part," Luke, x. 41.

"What shall it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Mark, viii. 36.

"Vanity of vanities, and all is vanity. What hath a man more, of all his labour that he taketh under the sun? . . . The eye is not filled with seeing, neither is the ear filled with hearing. . . . I have seen all things that are done under the sun, and behold all is vanity and vexation of spirit," Eccles. i. 1.

"I said in my heart, I will go and abound with delights, and enjoy good things; . . . and when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in ALL THINGS vanity and vexation of mind, and that nothing was lasting under the sun," Eccles. ii. 1.

"What profit shall a man have of all his labour and vexation of spirit, with which he hath been tormented, under the sun? All his days are full of sorrows and miseries, even in the night he doth not rest in mind; and is not this vanity?" Eccles. ii. 22. And shall we throw away our souls, and lose them for ever, for such vanities?

But though they were real goods, how long will they last? Though we should enjoy them for thousands of years, death must come at last; and therefore, "If a man live many years, and hath rejoiced in them all, he must remember the darksome time, and the many days" (*the days of eternity*) "which, when they shall come, the things past shall be accused of vanity," Eccles. xi. 9. And if, during these days of eternity, he be condemned to hell-fire, what will all his past years of joy profit him? Remember the rich glutton!

On the other hand, "The kingdom of heaven" (*that is the salvation of our souls*) "is like unto a treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls, who, when he hath found one pearl of great price, went his way, and sold all that he had, and bought it," Mat. xiii. 44. Hence,

"What things were gain to me, those I have counted loss for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things, and *count them but as dung*, that I may gain Christ," Phil. iii. 7.

"I chastise my body, and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become a castaway," 1 Cor. ix. 37.

"Wherefore, brethren, labour, that by good works you may make your calling and election sure; for so doing, an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 10.

"With fear and trembling work out your salvation," Phil. ii. 12. "For if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

"Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good let us not fail; for in due time we shall reap, not failing," Gal. vi. 7.

"If thou wilt enter into life, keep the commandments," John, xiv. 15. But "whosoever shall keep the whole

law, but offend in one point, is become guilty of all," James, ii. 10.

2. *Of Sin and Hell.*

"Be astonished, O ye heavens! at this, . . . for my people have done two evils; they have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns that can hold no water," Jer. ii. 12.

"They have sinned against Him, and are none of His children in their filth; they are a wicked and perverse generation. Is this the return thou makest to the Lord, O foolish and senseless people? Is not He thy Father, that hath possessed thee and made thee and created thee?" Deut. xxxii. 5.

"Thou art not a God that willest iniquity; neither shall the wicked dwell near Thee, nor shall the unjust abide before Thy eyes; Thou hatest all the workers of iniquity," Ps. v. 5. "To God the wicked and his wickedness are hateful alike," Wis. xiv. 9.

"They are corrupted and become abominable in iniquities," Ps. lii. 2. "They are become abominable, as those things were which they loved," Hos. ix. 10. "Woe to them," saith Almighty God, "when I shall depart from them," Hos. ix. 12.

"If the just man turn himself away from his justice, and do iniquity, . . . shall he live? All his justices which he hath done shall not be remembered. In the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die," Ezech. xviii. 24.

"He that shall sin against Me shall hurt his own soul; all that hate me love death," Prov. viii. 36.

"When concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death," James, i. 15.

"Flee from sins as from the face of a serpent; for if thou comest near them, they will take hold of thee; the teeth thereof are the teeth of a lion, killing the souls of men," Ecclus. xxi. 2.

"Know ye not that the unjust shall not possess the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God," 1 Cor. vi. 9.

"Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and suchlike: of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God," Gal. v. 19. But on the contrary,

"Their land shall be soaked with blood, and their ground with the fat of fat ones. . . . The streams thereof shall be turned into pitch, and the ground thereof into brimstone, and the land thereof shall become burning pitch; night and day it shall not be quenched; the smoke thereof shall go up for ever and ever," Isa. xxxiv. 7.

"At the end of the world, the Son of man shall send His angels, and they shall gather out of His kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth," Mat. xiii. 41.

"They shall be cast into the hell of unquenchable fire, where their worm dieth not, and their fire is not ex-

tinguished, . . . for every one shall be salted with fire," Mark, ix. 44.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death," Rev. xxi. 8.

"The Lord shall laugh them to scorn, and they shall fall without honour, and be a reproach among the dead for ever; for he shall burst them, puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste; they shall be in sorrow, and their memory shall perish," Wis. iv. 18.—See *Sincere Christian*, Chap. XXVIII., Appendix II., on Hell.

3. *On Death and Judgment.*

"In all thy works remember thy last end, and thou shalt never sin," Eccles. vii. 40.

"Remember the latter end, forget it not; for there is no returning. . . . Remember my judgment" (*says the dead to the living*), "for thine also shall be so" (*that is, what thou art, I was; what I am, thou shalt be*); "yesterday for me, and to-day for thee," Ecclus. xxxviii. 21.

"It is appointed for men once to die, and after this the judgment," Heb. ix. 27.

"Man's days are as grass, as the flower of the field so shall he flourish, for the spirit shall pass in him, and he shall not be, and he shall know his place no more," Ps. cii. 15.

"Man born of a woman, living for a short time, is filled with many miseries; who cometh forth like a flower and is destroyed, and fleeth as a shadow, and never continueth in the same state," Job, xiv. 1.

"The eyes that hath seen him shall see him no more, neither shall his place any more behold him," Job, xx. 9.

"Man shall go into the house of his eternity, . . . and the dust return into its earth from whence it was, and the spirit return to God who gave it. . . . And all things that are done, God will bring into judgment," Eccles. xii. 5, 7, 14.

"In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return," Gen. iii. 19.

"There shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion; the learned dieth in like manner as the unlearned," Eccles. ii. 16.

"There is no man that liveth always, or that hopeth for this. . . . The living know that they shall die" (*and when dead who will mind them?*) "the memory of them is forgotten; their love also, and their hatred and their envy, are all perished, neither have they any part in this world and in the work that is done under the sun," Eccles. ix. 4.

"Precious in the sight of the Lord is the death of His saints," Ps. cxv. 15. But "the death of the wicked is very evil," Ps. xxxiii. 22. For "He will render to them their iniquity, and in their malice He will destroy them," Ps. xciii. 23.

"Blessed are those servants, whom the lord, when he cometh, shall find watching. . . . And if he shall come in the second watch, or if he shall come in the third watch, and find so doing, blessed are those servants. . . . Be you then also ready; for at what hour ye think not the Son of man will come," Luke, xii. 37.

"If the evil servant shall say in his heart, My lord is long a-coming, and shall begin to strike his fellow-servants, and shall eat and drink with drunkards, the lord of that servant shall come in a day that he looketh not for him, and at an hour that he knoweth not, and shall separate him, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth," Mat. xxiv. 48.

The rich man said to himself, "Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, and make good cheer. But God said to him, Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided?" Luke, xii. 19.

"O death, how bitter is the remembrance of thee to a man that hath peace in his possessions; to a man that is at rest, and whose ways are prosperous in all things! . . . O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth!" Ecclus. xli. 1.

"Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly; for as a snare shall it come upon all that sit upon the face of the whole earth," Luke, xxi. 34.

"Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately," Luke, xii. 35.

"Blessed are the dead who die in the Lord from henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them," Rev. xiv. 13.

"Watch ye therefore, praying at all times, that ye may

be accounted worthy to escape all these things that are to come, and to stand before the Son of man," Luke, xxi. 36. For,

"We shall all stand before the judgment-seat of Christ. . . . And then every one of us shall render account to God for himself," Rom. xiv. 10, 12. "That every one may receive the proper things of the body, according as he hath done, whether it be good or evil," 2 Cor. v. 10.

"Behold, the Lord cometh with thousands of His saints, to execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God," Jude, v. 14, 15.

"I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned," Mat. xii. 36.

"There is not anything secret that shall not be made manifest, nor hidden that shall not be made known and come abroad," Luke, viii. 17; for "the Lord will come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart," 1 Cor. iv. 5. And then "Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me," Isa. xlvii. 3.

"For behold the day shall come kindled as a furnace, and all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall set them on fire, saith the Lord of Hosts; it shall not leave them root nor branch," Mal. iv. 1.

"The hour cometh wherein all that are in the graves

shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment," John, v. 28. "And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them," Rev. xx. 13.

"The Lord Jesus shall be revealed from heaven with the angels of His power in a flame of fire, yielding vengeance to them who know not God, and who obey not the Gospel of our Lord Jesus Christ, who shall suffer eternal punishment in destruction from the face of the Lord and from the glory of His power," 2 Thess. i. 7. "Whose fan is in His hand, and He will thoroughly cleanse His flour, and gather His wheat into the barn, but the chaff He will burn with unquenchable fire," Mat. iii. 12.

"I am the Lord, *saith He*, that search the heart and prove the reins, who give to every one according to his way, and according to the fruit of his device," Jer. xvii. 10. "For God is great in counsel and incomprehensible in thought, whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways," Jer. xxxii. 19.

"And it shall come to pass at that time, that I will search Jerusalem with lamps," Soph. i. 12; "and when I shall take a time, I will judge justices," Ps. lxxiv. 3.

"The time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved" (*that is, not without much labour and difficulty*), "where shall the ungodly and sinner appear?" 1 Pet. iv. 17.

4. *On Charity, or the Love of God and of our Neighbour.*

"And Jesus said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and first commandment.* And the second is like to this, *Thou shalt love thy neighbour as thyself*," Mat. xxii. 37.

"If I speak with the tongues of men and angels, . . . if I should have all faith, so that I could remove mountains, and have not charity, *I am nothing.* And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, *it profiteth me nothing*," 1 Cor. xiii.

"He that loveth father or mother more than Me, is not worthy of Me: And he that loveth son or daughter more than Me, is not worthy of Me," Mat. x. 37.

"If any man love not our Lord Jesus Christ, let him be anathema"—*that is*, accursed, 1 Cor. xvi. 22.

"And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God and walk in His ways, *and serve and love the Lord thy God* with all thy heart and with all thy soul, *and keep the commandments of the Lord?*" Deut. x. 12.

"If you love Me, keep My commandments. . . . He that hath My commandments and keepeth them, he it is that loveth Me," John, xiv. 15, 21.

"This is charity of God, that we keep His commandments; and His commandments are not heavy," 1 John, v. 3.

"If you keep My commandments, you shall abide in My love, as I also have kept My Father's commandments, and do abide in His love," John, xv. 10.

"In this is charity, not as though we had loved God,

but because He first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, *we ought also to love one another*. . . . If any man say, *I love God*, and hateth his brother, he is a liar: For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?" 1 John, iv. 10, 20.

"Have we not all one Father? hath not one God created us? why then doth every one of us despise his brother?" Mal. ii. 10. "Every one that loveth him that begot, loveth him also who is born of Him," 1 John, v. 1.

"This command we have from God, that he who loveth God, love also his brother," 1 John, iv. 21. "This is my commandment, that you love one another as I loved you," John, xv. 12. "With a brotherly love, from a sincere heart, love one another earnestly," 1 Pet. i. 22. "To love one's neighbour as one's self is a greater thing than all holocausts and sacrifices," Mark, xii. 33.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity, careful to keep the unity of the spirit in the bond of peace," Eph. iv. 1.

"Finally, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble, not rendering evil for evil, nor railing for railing, but contrariwise blessing; for unto this are you called, that you may inherit a blessing," 1 Pet. iii. 8.

"Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself," 1 John, iii. 15.

5. *Of the World, Worldly Wisdom, and Sensuality.*

"No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon," Mat. vi. 24.

"Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away and the concupiscence thereof: but he that doth the will of God abideth for ever," 1 John, ii. 15.

"Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God," James, iv. 4. "We know that we are of God, and the whole world is seated in wickedness," 1 John, v. 19.

"I pray not for the world," *says Jesus Christ to His eternal Father*, "but for them whom Thou hast given Me, because they are Thine," John, xvii. 9.

"Be not conformed to this world, but be ye reformed in the newness of your mind," Rom. xii. 2. For Jesus Christ gave Himself for our sins, that He might deliver us from this present wicked world," Gal. i. 4.

"If any man among you seem to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God," 1 Cor. iii. 18.

"They that are according to the flesh, mind the things that are of the flesh; but they that are according to the Spirit, mind the things that are of the Spirit. For the

wisdom of the flesh is death, but the wisdom of the Spirit is life and peace. Because the wisdom of the flesh is an enemy to God. . . . And they who are in the flesh cannot please God," Rom. viii. 5.

" The sensual man perceiveth not the things that are of the Spirit of God; for it is foolishness to him, and he cannot understand," 1 Cor. ii. 14. " For if you live according to the flesh, you shall die," Rom. viii. 13. Wherefore,

" Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life, and few there are that find it!" Mat. vii. 13.

" *Strive* to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able," Luke, xiii. 24—because they do not *strive*, nor use the proper means. It is one thing to *desire*, and another to *strive;* on this account "many are called, but few are chosen," Mat. xx. 16.

" Do I seek to please men? if I yet pleased men I should not be the servant of Christ," Gal. i. 10. " For God hath scattered the bones of them that please men; they have been confounded, because God hath despised them," Ps. lii. 6. " You are they," *says our Saviour to the Pharisees*, "who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God," Luke, xvi. 15.

6. *On Confessing Christ and His Doctrine amidst Persecutions.*

" This is the word of faith which we preach; that if thou confess with thy mouth the Lord Jesus, and believe

in thy heart that God hath raised Him up from the dead, thou shalt be saved. For with the heart we believe unto justice; but with the mouth confession is made unto salvation," Rom. x. 8, 9.

"I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: but he that shall deny Me before men, shall be denied before the angels of God," Luke, xii. 8.

"A faithful saying. . . . If we deny Him, He also will deny us; if we believe not, He continueth faithful, He cannot deny Himself," 2 Tim. ii. 11.

"Whosoever shall lose his life for My sake, and for the Gospel, shall save it. For what shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when He shall come in the glory of His Father," Mark, viii. 35.

"Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven," Mat. v. 10.

"Blessed are you when men shall revile you and persecute you, and shall say all that is evil against you untruly, for My sake. Be glad and rejoice, for your reward is very great in heaven," Mat. v. 11.

"If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is His Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things: but if as a Christian, let him not be ashamed; but glorify God in this name," 1 Pet. iv. 14.

"Who is he that can hurt you if you be zealous of good? but if also you suffer anything for justice' sake,

blessed are ye; and be not afraid of their terror, and be not troubled, but sanctify the Lord Christ in your hearts," 1 Pet. iii. 13.

"Fear ye not the reproaches of men, and be not afraid of their blasphemies; for the worm shall eat them up as a garment, and the moth shall consume them as wool; but My salvation shall be for ever," Isa. li. 7.

"I say to you, my friends, Be not afraid of them that can kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye Him, Who after He hath killed, hath power to cast into hell; yea, I say to you, fear Him," Luke, xii. 4.

"And you shall be hated by all men for My name's sake; but he that shall persevere to the end, he shall be saved," Mat. x. 22.

"If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his lord; if they have persecuted Me, they will also persecute you," John, xv. 18.

"These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you, will think that he doth a service to God," John, xvi. 1.

"It is through many tribulations that we must enter the kingdom of God," Acts, xiv. 21. "And all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12.

"Call to mind the former days, wherein being illuminated you endured a great fight of afflictions. And on

the one hand indeed, by reproaches and tribulations, were made a gazing-stock; and on the other hand, became companions of them that were used in such sort. For you both had compassion on them that were in bonds; and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you, that, doing the will of God, you may receive the promise. For yet a little, and a very little while, and He that is to come, will come, and will not delay," Heb. x. 32.

"And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death, and you shall be hated by all men for My name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls," Luke, xxi. 16; for "it is good to wait with silence for the salvation of God," Lam. iii. 26.

And in the midst of all your trials, "Come to Me, all you that labour and are heavy laden, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls," Mat. xi. 28.

"Peace I leave with you, My peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid," John, xiv. 27.

"Amen, amen, I say unto you, that you shall lament and weep, but the world shall rejoice: and you shall be sorrowful, but *your sorrow shall be turned into joy.* . . . But I will see you again, and your heart shall rejoice, *and your joy no man shall take from you*," John, xvi. 20, 22.

7. *On bearing our Cross in the Sufferings of this Life.*

"If any man will come after Me, let him deny himself and take up his cross daily, and follow Me," Luke, ix. 23.

"Whosoever doth not carry his cross, and come after Me, cannot be My disciple," Luke, xiv. 27.

"Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all," Ecclus. xl. 1. For, "Man born of a woman, living for a short time, is filled with many miseries," Job, xiv. 1.

"My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by Him. For whom the Lord loveth, He chastiseth, and He scourgeth every son whom He receiveth," Heb. xii. 5.

"Persevere under correction. God dealeth with you as with His sons; for what son is there whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons," Heb. xii. 7.

"Morever we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much more obey the Father of spirits, and live? And they indeed for a few days chastised us according to their own pleasure; but He for our profit, that we might be partakers of His holiness," Heb. xii. 9.

"Now no chastisement for the present seemeth to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice," Heb. xii. 11.

"Because thou wast acceptable to God, it was necessary that temptations should prove thee," Tob. xii. 13;

for "gold and silver are tried in the fire, but acceptable men in the furnace of humiliation," Ecclus. ii. 5.

"So Abraham was tempted, and being proved by many tribulations, was made the friend of God. So Isaac, so Jacob, so Moses, *and all that have pleased God*, passed through many tribulations, remaining faithful," Jud. viii. 22. Wherefore,

"Blessed is the man that endureth temptation; for when *he hath been proved*, he shall receive the crown of life, which God hath promised to them that love Him," James, i. 12.

"Afflicted in few things, in many they shall be well rewarded; because *God hath tried them and found them worthy of Himself*. As gold in the furnace He hath proved them; and as a victim of a holocaust He hath received them. . . . The just shall shine, and shall run to and fro like sparks among the reeds: they shall judge nations and rule over people, and their Lord shall reign for ever," Wis. iii. 5.

"My brethren, count it all joy when you shall fall into divers temptations; knowing that the trying of your faith worketh patience, and patience hath a perfect work, that you may be perfect and entire, failing in nothing," James, i. 2.

"Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you: but if you partake of the sufferings of Christ, rejoice; that, when His glory shall be revealed, you may also be glad with exceeding joy," 1 Pet. iv. 12.

"This is thanks-worthy, if, for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently, this is thanks-worthy before God. For unto this are you

called; because Christ also suffered for us, leaving you an example that you should follow in His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly," 1 Pet. ii. 19. Wherefore,

"Let us run by patience to the fight that is set before us; looking on Jesus, the Author and Finisher of faith; Who, having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God. For think diligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your mind: for you have not yet resisted unto blood, striving against sin," Heb. xii. 1.

"We are the sons of God; and if sons, heirs also; heirs, indeed, of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with Him," Rom. viii. 16. But "the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us," Rom. viii. 18.

"For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day. For our present tribulation, which is momentary and light, worketh for us above measure exceedingly, an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 16.

"For we know that if our earthly house of this dwelling be dissolved, we have a building of God, a house not made with hands, eternal in heaven," 2 Cor. v. 1.

For God, "according to His great mercy, hath regenerated us, . . . unto an inheritance incorruptible and

undefiled, and that cannot fade, reserved in heaven for you, *who, by the power of God, are kept by faith unto salvation.* . . . Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations, that the trial of your faith, much more precious than gold, which is tried by the fire, may be found unto praise, and glory, and honour, at the appearing of Jesus Christ," 1 Pet. i. 3.

"To him that overcometh, I will give to eat of the tree of life, which is in the paradise of My God. . . . Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison, that you may may be tried, and you shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. . . . He that shall overcome shall not be hurt by the second death," Rev. ii. 7, 10.

"These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve Him day and night in His temple; and He that sitteth on the throne shall dwell over them. They shall no more hunger, nor thirst, neither shall the sun fall on them, nor any heat; for the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the living fountains of waters, and God shall wipe away all tears from their eyes," Rev. vii. 14.

8. *On taking off our Affections from the Enjoyments of this Life, by Self-denial and Mortification.*

"Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through

and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also," Mat. vi. 19.

"If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on the earth," Col. iii. 1. "For here we have no lasting city, but we seek one to come," Heb. xiii. 14. And, in all the enjoyments of this life, we only "labour in vain, *and find in them nothing but* vanity and vexation of mind; for nothing is lasting under the sun," Eccles. ii. 11.

"Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul," 1 Pet. ii. 11.

"The grace of God our Saviour hath appeared to all men; instructing us that, *denying ungodliness and worldly desires*, we should live soberly, and justly, and godly in this world," Tit. ii. 11.

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me," Luke, ix. 23. For "every one of you that doth not renounce all that he possesseth, cannot be My disciple," Luke, xiv. 33.

"Go not after thy lusts, *but turn away from thy own will.* If thou give to thy soul her desires, she will make thee a joy to thy enemies," Ecclus. xviii. 30.

"Mortify, therefore, your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols; for which things' sake, the wrath of God cometh upon the children of unbelief," Col. iii. 5.

"I say then, walk in the Spirit, and you shall not fulfil the lusts of the flesh," Gal. v. 16. For "if you live according to the flesh, you shall die; but if by the

Spirit you mortify the deeds of the flesh, you shall live," Rom. viii. 13. And therefore, "They that are Christ's have crucified their flesh, with its vices and concupiscences," Gal. v. 24.

"The kingdom of heaven suffereth violence, and the violent bear it away," Mat. xi. 12.

"I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service; and be not conformed to this world, but be ye reformed in the newness of your mind," Rom. xii. 1. And for my part, says this great apostle, "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway," 1 Cor. ix. 27.

9. *On Temptations, small Sins, and dangerous Occasions.*

"Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation," Ecclus. ii. 1. For "your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith," 1 Pet. v. 8.

"Our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places," Eph. vi. 12. Hence, "The life of man upon earth is a warfare," Job, vii. 1.

"The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another," Gal. v. 17. "From whence are wars and contentions among you? Come they not hence, from your concupiscences, which war in your members?" James, iv. 1.

"The Lord your God trieth you, that it may appear

whether you love Him with all your heart, and with all your soul, or no," Deut. xiii. 3.

"These are the nations which the Lord left, that by them He might instruct Israel. . . . And that, afterwards, their children might learn to fight with their enemies, and to be trained up to war," Jud. iii. 1.

"Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him," James, i. 12.

"Lest the greatness of the revelation should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing I thrice besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity," 2 Cor. xii. 7.

"God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also, with the temptation, issue" (*that is, a way to escape*), "that you may be able to bear it," 1 Cor. x. 13.

"My brethren, count it all joy when you shall fall into divers temptations. Knowing that the trying of your faith worketh patience; and patience hath a perfect work, that you may be perfect and entire, failing in nothing," James, i. 2.

"What doth he know that hath not been tried? A man that hath much experience shall think of many things, and he that hath learned many things shall show forth understanding," Ecclus. xxxiv. 9.

"Finally, brethren, be strengthened in the Lord, and in the power of His might. Put you on the armour of God, that you may be able to stand against the deceits of the devil. . . . In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery

darts of the most wicked one. . . . By all prayer and supplication, praying at all times in the Spirit, and in the same watching with all instance," Eph. vi. 10, 16, 18.

"Be subject to God; but resist the devil, and he will fly from you. Draw nigh to God, and He will draw nigh to you," James, iv. 7.

"Watch ye, and pray, that ye enter not into temptation," Mat. xxvi. 41.

"Though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they have comforted me," Ps. xxiii. 4. "For by Thee I shall be delivered from temptation," Ps. xvii. 30.

"Hear, O Israel, you join battle this day against your enemies; let not your heart be dismayed, be not afraid, do not give back, fear ye them not; because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger," Deut. xx. 3.

"If God be for us, who is against us?" Rom. viii. 31. "I can do all things in Him Who strengtheneth me," Philip. iv. 13. Wherefore, "Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord," Ps. xxvi. 14.

"Do manfully, and be of good heart; fear not, nor be ye dismayed; . . . for the Lord thy God, He Himself is thy leader, and will not leave thee, nor forsake thee," Deut. xxxi. 6.

"Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. In all thy ways think on Him, and He will direct thy steps," Prov. iii. 5. "I set the Lord always in my sight; for He is at my right hand, that I be not moved," Ps. xv. 8.

But the great secret in conquering temptations is to resist

them in the beginning, while they are small and weak; to avoid small sins, and fly all dangerous occasions.

"Blessed is he that shall take and dash thy little ones" (*the beginning of temptations*) "against the rock," Ps. cxxxvi. 9. The Rock is Christ, to whom we must have speedy recourse in the beginning of temptation by humble prayer, and with a strong faith and confidence in His protection.

"He that feareth God neglecteth nothing," Eccles. vii. 19; but "he that contemneth small things shall fall by little and little," Ecclus. xix. 1.

"He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater," Luke, xvi. 10. "Behold how small a fire, what a great wood it kindleth!" James, iii. 5.

"He that loveth danger shall perish in it," Ecclus. iii. 27.

"Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt?" Prov. vi. 27. "He that toucheth pitch shall be defiled with it; and he that hath fellowship with the proud shall put on pride," Ecclus. xiii. 1.

"Be not delighted in the paths of the wicked; neither let the way of evil men please thee: flee from it, pass not by it, go aside and forsake it," Prov. iv. 14.

"If thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go into hell," Mat. v. 29.

10. *On Poverty and Riches.*

And Jesus, "lifting up His eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. . . . But woe to you that are rich, for you have your consolation," Luke, vi. 20, 24.

And Jesus "opening His mouth, He taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven," Mat. v. 2. Wherefore, "If riches abound, set not your heart upon them," Ps. lxi. 11. But "if thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven," Mat. xix. 21.

"For we brought nothing into this world, and certainly we can carry nothing out; but having food and wherewith to be covered, with these we are content," 1 Tim. vi. 7.

"The foxes have holes, and the birds of the air nests; but the Son of man hath no where to lay His head," Mat. viii. 20. For, "being rich, He became poor for your sakes; that through His poverty you might become rich," 2 Cor. viii. 9.

"The Lord is become a refuge for the poor; . . . He hath not forgotten the cry of the poor. . . . The patience of the poor shall not perish for ever," Ps. ix. 10, 13, 19.

"The Lord hath heard the desire of the poor, Thy ear hath heard the preparation of their heart," Ps. x. 17. "The poor man cried, and the Lord heard him, and saved him out of all his troubles," Ps. xxxiii. 7. "He shall deliver the poor from the mighty, and the needy that had no helper. He shall spare the poor and needy, and He shall save the souls of the poor. He shall redeem their souls from usuries and iniquity, and their names shall be honourable in His sight," Ps. lxxi. 12.

"He that despiseth the poor, reproacheth his Maker," Prov. xvii. 5.

"Better is the poor man that walketh in his simplicity, than a rich man that is perverse in his lips," Prov. xix. 1.

"He that hath mercy on the poor, lendeth to the Lord, and He will repay him," Prov. xix. 17. For "whatsoever," *says Jesus Christ*, "you do to the least of these My brethren, you do unto Me," Mat. xxv. 40.

"The chief thing for man's life is water, and bread, and clothing, and a house to cover shame. Better is the poor man's fare under a roof of board, than sumptuous cheer abroad in another man's house. Be contented with little instead of much, and thou shalt not bear the reproach of going abroad. It is a miserable life to go as a guest from house to house," Ecclus. xxix. 27.

"Better is a little to the just, than the great riches of the wicked," Ps. xxxvi. 16. "Better is a little with the fear of the Lord, than great treasures without content," Prov. xv. 16. "Better is a little with justice, than great revenues with iniquity," Prov. xvi. 8.

"The eye is not filled with seeing, neither is the ear filled with hearing," Eccles. i. 8. "A covetous man shall not be satisfied with money, and he that loveth riches shall reap no fruit from them," Eccles. v. 9. "Hell and destruction are never filled, so the eyes of men are never satisfied," Prov. xxvii. 20.

"They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things," 1 Tim. vi. 9.

"If thou be rich, thou shalt not be free from sin,"

Ecclus. xi. 10. "The house that is very rich shall be brought to nothing by pride," Ecclus. xxi. 5. "The beloved grew fat, and kicked: he grew fat, and thick, and gross; he forsook God who made him, and departed from God his Saviour," Deut. xxxii. 15.

"They spend their days in wealth, and in a moment they go down to hell: who have said to God, Depart from us, we desire not the knowledge of Thy ways," Job, xxi. 13.

"That which fell among thorns, are they who have heard" (*the Word of God*), "and going away, are choked with the cares, and riches, and pleasures of this life, and yield no fruit," Luke, viii. 14.

"There is not a more wicked thing than to love money; for such a one setteth even his own soul to sale," Ecclus. x. 10. "The eye of the covetous man is insatiable in his portion of iniquity; he will not be satisfied till he consume his own soul, drying it up," Ecclus. xiv. 9.

Abraham's answer to the rich glutton was, "Remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented," Luke, xvi. 25.

"Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God," Mark, x. 24.

"Charge the rich not to be high-minded, nor to trust in uncertain riches, but in the living God; . . . to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life," 1 Tim. vi. 17.

"He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels

from him; how doth the charity of God abide in him?" 1 John, iii. 17.

"Know ye this and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God," Eph. v. 5. For "the ways of every covetous man destroy the souls of the possessors," Prov. i. 19.

"He that loveth gold shall not be justified, and he that followeth after corruption shall be filled with it. Many have been brought to fall for gold, and the beauty thereof hath been their ruin. Gold is a stumbling-block to them that sacrifice to it. Woe to them that eagerly follow after it, and every fool shall perish by it," Ecclus. xxxi. 5.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be for a testimony against you, and shall eat your flesh like fire; you have stored up to yourselves wrath against the last days," James, v. 1.

"No man can serve two masters; for either he will hate the one and love the other; or he will hold to the one and despise the other. You cannot serve God and mammon," Mat. vi. 24.

11. *Of Humility and Pride.*

"If any man think himself to be something, whereas he is nothing, he deceiveth himself," Gal. vi. 3. For "as the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you," *says Jesus Christ,* "unless you abide in Me; . . . for without Me you can do nothing," John, xv. 4. "Not that we are sufficient to think

anything of ourselves, as of ourselves; but our sufficiency is from God," 2 Cor. iii. 5.

"The wickedness of men was great on the earth, and all the thought of their heart was bent upon evil at all times," Gen. vi. 5. "The imagination and thought of men's heart are prone to evil from their youth," Gen. viii. 21. For "the heart is perverse above all things, and unsearchable," Jer. xvii. 9.

"Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, he watcheth in vain that keepeth it," Ps. cxxvi. 1. "Neither he that planteth is anything, nor he that watereth, but God that giveth the increase," 1 Cor. iii. 7. "It was neither herb, nor mollifying plaster that healeth them, but Thy word, O Lord, which healeth all things," Wis. xvi. 12. "Every plant which My heavenly Father hath not planted shall be rooted up," Mat. xv. 13.

"Our sufficiency is from God," 2 Cor. iii. 5. "It is God who worketh in you both to will and to accomplish, according to His good will," Philip. ii. 13. For "every best gift and every perfect gift is from above, coming down from the Father of lights," James, i. 17.

"What hast thou, that thou hast not received? and if thou hast received, why dost thou glory as if thou hadst not received it?" 1 Cor. iv. 7. "To the King of ages, immortal and invisible, the only God, be honour and glory for ever and ever," 1 Tim. i. 17. "I the Lord, this is My name; I will not give My glory to another," Isa. xlii. 8.

"When you shall have done all the things that are commanded you, say: We are unprofitable servants, we have done that which we ought to do," Luke, xvii. 10.

"God resisteth the proud, and giveth grace to the humble," James, iv. 6. For "every one that exalteth himself shall be humbled, and he that humbleth himself

shall be exalted," Luke, xiv. 11. "Pride goeth before destruction, and the spirit is lifted up before a fall," Prov. xvi. 18.

"Behold I come against thee, O proud one, saith the Lord, the God of hosts; for thy day is come, the time of thy visitation; and the proud one shall fall; he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him," Jer. l. 31.

"Never suffer pride to reign in thy mind, or in thy words; for from it all perdition took its beginning," Tob. iv. 14. "Pride is the beginning of all sin: he that holdeth it shall be filled with maledictions, and it shall ruin him in the end," Ecclus. x. 15.

"Learn of Me," *says Jesus Christ*, "because I am meek and humble of heart, and you shall find rest to your souls," Mat. xi. 29. Now, "The Son of man came not to be ministered unto, but to minister," Mat. xx. 28; and therefore He says, "I am in the midst of you as He that serveth," Luke, xxii. 27. And after washing His disciples' feet, He says: "You call Me Master and Lord, and you say well, for so I am. If then, I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also," John, xiii. 13. "He humbled Himself, becoming obedient unto death, even the death of the cross," Philip. ii. 8.

"To whom shall I have respect," *says Almighty God*, "but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?" Isa. lxvi. 2. "The greater thou art, the more humble thyself in all things, and thou shalt find grace before God," Ecclus. iii. 20; for "a contrite and humbled heart, O God, thou wilt not despise," Ps. l. 19.

"Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven," Mat. xviii. 3.

"In humility let each esteem others better than themselves; each one not considering the things that are his own, but those that are other men's: for let this mind be in you, which was also in Christ Jesus," Philip. ii. 3. "In honour preventing one another," Rom. xii. 10. "Be ye subject to every human creature for God's sake," 1 Pet. ii. 13.

"Let another praise thee, and not thy own mouth; a stranger, and not thy own lips," Prov. xxvii. 2.

"Gladly will I glory in my infirmities, that the power of Christ may dwell in me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," 2 Cor. xii. 9.

"Be not wise in your own conceits," Rom. xii. 16. "Avoid foolish and unlearned questions, knowing that they beget strifes," 2 Tim. ii. 23. "Let nothing be done through strife, nor by vainglory," Philip. ii. 3.

"The servant of the Lord must not wrangle, but be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth; if peradventure God may give them repentance to know the truth," 2 Tim. ii. 24.

12. *Of Meekness.*

Meekness is a virtue which represses every motion of anger when we receive an injury from our fellow-creatures. It keeps the mind in peace and tranquillity amidst insults and calumnies; extinguishes resentment and desire

of revenge against those who offend us; it prevents all coolness and aversion to them, and even preserves in the heart the spirit of Christian charity and benignity towards them; and in its perfection, it hinders even the smallest word or action showing resentment or displeasure. It is one of the most sublime virtues of Christian perfection, taught and inculcated by Jesus Christ and His apostles, and which makes us in a special manner children of the most high God, and true followers of our blessed Saviour. On this amiable virtue the doctrine of the Gospel is as follows:—

"Learn of Me," *says Jesus Christ*, "because I am meek and humble of heart, and you shall find rest to your souls," Mat. xi. 29.

"Blessed are the meek, for they shall possess the land," Mat. v. 4. And Almighty God, by Isaiah, thus foretells the meekness of Christ: "Behold My servant, I will uphold Him; My elect, My soul delighteth in Him. I have given My Spirit upon Him; . . . He shall not cry, nor have respect to persons, neither shall His voice be heard abroad. The bruised reed He shall not break, and smoking flax He shall not quench; . . . He shall not be sad nor troublesome," Isa. xlii. 1. "He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth," Isa. liii. 7.

"Unto this you are called; because Christ also suffered for us, leaving you an example that you should follow His steps: *Who did no sin, neither was guile found in His mouth;* Who, when He was reviled, did not revile; when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly," 1 Pet. ii. 21.

"If you forgive men their offences, your heavenly

Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences," Mat. vi. 14.

"Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience, bearing with one another and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also," Col. iii. 12.

"But I say to you that hear: Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that calumniate you," Luke, vi. 27.

"If you love them that love you, what thanks have you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks have you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much. But love ye your enemies; do good and lend, hoping for nothing thereby; and your reward shall be great, and you shall be the sons of the highest; for He is kind to the unthankful and to the evil," Luke, vi. 32.

"Bless them that persecute you; bless, and curse not. . . . Render to no man evil for evil. . . . If it be possible, as much as in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written, *Revenge is mine, I will repay, saith the Lord.* But if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good," Rom. xii. 14, 17, 18.

"See that none render evil for evil to any man; but

ever follow that which is good towards each other, and towards all men," 1 Thess. v. 15. "Not rendering evil for evil, nor railing for railing, but contrariwise blessing; for unto this you are called, that you may inherit a blessing," 1 Pet. iii. 9.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity," Eph. iv. 1.

"Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice; and be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ," Eph. iv. 31. "Bear ye one another's burdens, and so you shall fulfil the law of Christ," Gal. vi. 2.

Q. What further advice have you to give about the use of these sacred Scripture testimonies?

A. That in meditating upon them you must strive to penetrate deeply into the sense of them, and excite a strong faith of the truth they contain, by reflecting that they are the words of the most high God, Who is truth itself, and can neither deceive nor be deceived; and that no human prudence nor worldly wisdom can in the smallest degree weaken them, for that "heaven and earth shall pass away, but His word shall never pass away," as Christ Himself assures us in His Gospel; and that by them we shall be judged at the last day.

CHAPTER II.

THE MORNING EXERCISE.

Q. WHAT do you mean by the morning exercise?

A. It is the duty of prayer and praise which we owe to Almighty God, and with which we ought always to begin the day, as our first work in the morning.

Q. In what does it consist?

A. In acts of the following virtues: (1.) In rendering to God the homage of worship and adoration, as our first beginning and last end, acknowledging His supreme dominion over us, and our total dependence on Him. (2.) In giving Him thanks and praise for the numberless benefits and graces we have received from Him, and particularly for His merciful preservation of us during the night past, and bringing us again to the beginning of a new day. (3.) In earnestly begging pardon, for our numberless abuses of His benefits and graces, and for our continual ingratitude to so good a God, by the manifold sins we have committed against Him, with a firm purpose of amending our lives for the time to come, and of beginning that very day to do so. (4.) In offering up all our thoughts, words, and actions, during that day in particular, to His honour and glory, and dedicating ourselves wholly to His love and service.

(5.) In humbly and earnestly begging *His grace* to enable us faithfully to serve Him; and His *heavenly benediction* on ourselves, and all that belong to us, and upon His whole Church, with such particular favours as we know we stand most in need of. (6.) In rendering Him the homage of all our powers, by acts of the three Divine virtues of faith, hope, and charity. (7.) In concluding the whole by recommending ourselves to the protection and intercession of the blessed Virgin Mary, our angel guardians, and all the saints in heaven.

Q. Is this duty of morning prayer enjoined in the Scripture?

A. It is; and in the following strong manner: (1.) In the old law God strictly commanded sacrifice to be offered up to Him every day, *morning and evening*, to show our obligation of beginning and ending the day with Him; thus, *These are the sacrifices which you shall offer; two lambs of a year old without blemish, for the perpetual holocaust; one you shall offer in the morning, and the other in the evening;* and after other injunctions He adds, *besides the morning holocaust which you shall always offer*, Num. xxviii. 3, 23. (2.) It was also one of the particular offices of the Levites to perform this duty publicly in the temple. *And the Levites are to stand in the morning, to give thanks and to sing praises to the Lord*, 1 Paral. xxiii. 30. (3.) In the Book of Wisdom we are informed that the manna, which withstood the force of fire, melted away at the first rays of the rising sun, to show us our strict obligation of morning prayer. *For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away; that it might be known to all that we must prevent the sun to bless Thee, and adore Thee at the dawning of the light. For the hope*

of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water, Wis. xvi. 27. These last words prove that an ungrateful man, who neglects this duty, can never expect the blessing of God on his affairs. (4.) The Scriptures also teach the great advantages we obtain by the faithful discharge of this duty, as it procures wisdom and understanding, counsel and direction from God, and His blessing on all our ways. Thus, "The wise man will give his heart to *resort early to the Lord* that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplications for his sins. For if it shall please the great Lord, He will fill him with the spirit of understanding. . . . And He shall direct his counsel and his knowledge," Ecclus. xxxix. 6. Thus also the Divine wisdom says, *I love them that love Me; and they that in the morning early watch for Me shall find Me. With Me are riches and glory*, Prov. viii. 17. *If thou wilt arise early to God, and wilt beseech the Almighty: if thou wilt walk clean and upright, He will presently awake unto thee, and will make the dwelling of thy justice peaceable; insomuch that, if thy former things were small, thy latter things would be multiplied exceedingly*, Job, viii. 5. Hence we find that all the holy servants of God were assiduous in practising this duty. David says, "To Thee I will pray, O Lord; *in the morning* Thou shalt hear my voice. *In the morning* I will stand before Thee, and will see that Thou art not a God that willest iniquity," Ps. v. 4. "O God, my God, to Thee do I watch at *break of day;* for Thee my soul hath thirsted," Ps. lxii. 1. "But I will sing Thy strength; and will extol Thy mercy *in the morning;* for Thou art become my support and my refuge in the day of my trouble," Ps. lviii. 17. "It is good to give praise to the

Lord, and to sing to Thy name, O Most High: to show forth Thy mercy *in the morning*," Ps. xci. 1. See here how this holy prophet declares his assiduity in this duty, and the benefits he reaped from it! Isaiah also thus describes the practice of the people of God, in the canticle which he puts in their mouth addressed to God: "My soul hath desired Thee in the night: yea, and with my spirit within me *in the morning early* I will watch to Thee," Isa. xxvi. 9. Of Daniel also we read that, "opening the windows in his upper chamber towards Jerusalem, he knelt down three times a-day, and adored and gave thanks before his God, as he had been accustomed to do before," Dan. vi. 10. Though he knew that his doing so would expose him to be thrown into a den of lions, he was assiduous in performing this duty in the morning, at mid-day, and in the evening. And of Jesus Christ Himself, the King of saints, Who came to give us an example of all virtue, we are informed that, *rising very early in the morning, going out, He went into a desert place, and there He prayed*, Mark, i. 35.

Q. What, then, are we to think of those who, on rising, hasten to their work without bending their knee to God?

A. They are guilty of a gross neglect of duty, for which they must give a strict account; they show that they have little faith, little confidence in God, little dependence on His blessed providence; and therefore they need not be surprised if their affairs do not prosper, if they meet with disasters, fall into many snares and temptations of the devil, and live a sinful life, since they neglect the most effectual means of being preserved from these evils.

Q. In what manner are we to practise this morning exercise?

A. Immediately on awaking, we ought to give our first thoughts to God, by reflecting on His Divine presence, and adoring Him. If we neglect this, the devil and our own imagination will fill our minds with idle, vain, and perhaps sinful ideas, which will hinder us from performing our morning exercise with attention or devotion. In order to acquire the habit of giving our first thoughts to God, it will be a great help, every night before we retire to rest, to resolve to give our thoughts to God immediately on awaking, not only in the morning, when the hour of rising comes, but also if we awake at any other time. This resolution serves to keep the mind on the watch, and, if carefully performed, will soon become easy and habitual.

We must be careful to rise immediately when the hour comes ; and not to indulge sloth and sensuality by remaining in bed, which is an occasion of dangerous temptations, and unfits the soul for prayer.

While dressing, which ought to be done with all speed and modesty, we must employ our mind in pious ejaculations, offering ourselves to God, begging Him to clothe our souls with His holy grace and all virtues, or repeating the hymn of the Holy Ghost, as below, Chap. IV. Sec. 1 ; or the hymn of thanksgiving, as in Chap. IV. Sec. 2.

When dressed, we must kneel down and repeat slowly, with attention and devotion, our morning prayers, according to what follows, or any other such pious form as is found in our manuals, beginning with the sign of the cross.

Q. Why ought we to begin with the sign of the cross?

A. To put us in mind that no prayer can be acceptable to God, but in and through the merits of Jesus

Christ, and of His death on the cross; and that we can expect no grace, favour, nor mercy from God, but through the same Saviour; therefore our confidence must be placed in Him alone,—for *there is no other name given to men under heaven, by which they can be saved, but the name of Jesus only*, Acts, iv. 12.

Morning Prayers.

[*Which may be said entirely, or in part only, according to each particular person's devotion and leisure.*]

At waking in the morning, say, O God, my God, to Thee do I watch at break of day; for Thee my soul hath thirsted. Glory be to Thee, my God, for ever and ever. *Amen.*

At rising, and while dressing, say to this purpose: In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen. I will raise myself up from this bed of sleep, to adore my God, my Saviour.

Hail, great and sovereign Lord of heaven and earth! I believe and confess that Thou art here, and with the most profound humiliation of my soul I exalt and adore Thee.

Praise, honour, and glory be to Thee, my God, for Thy infinite goodness towards me, in mercifully preserving me the night past, and bringing me safely to the beginning of a new day.

O my God, I offer up my soul and body, my memory, will, and understanding, my senses, thoughts, words, and all my actions, with all that I have or am, to Thy service and protection, this day and for ever.

O holy Trinity, one God, into Thy hands I commit

myself and all my concerns now, and at all times : Watch over me, O my God, in mercy, and preserve my soul from sin.

When dressed, kneel down and say, In the name of the Father ✠, and of the Son, and of the Holy Ghost. *Amen.* Blessed be the holy and undivided Trinity, now and for evermore. *Amen.* Come, Holy Ghost, replenish the heart of Thy servant, and kindle in me the fire of Thy Divine love. *Amen.*

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended, through Christ our Lord. *Amen.*

Our Father, &c. Hail Mary, &c. I believe, &c.

O my God, I firmly believe that Thou art truly and really here present with me, that Thou residest in the very centre of my soul by Thine immensity, that Thy eyes are always open upon me, that Thou observest all my actions, and knowest the most secret thoughts of my heart. In obedience to Thy holy will, I present myself before Thee, to offer up this morning homage of prayer and praise to Thy honour and glory. I confess, indeed, that I am most unworthy to appear before Thee, on account of my manifold sins, by which I have so often offended Thy sovereign Majesty; but as Thou hast revealed Thyself to be a God of infinite goodness, and rich in mercy, who willest not the death of a sinner, but that he should return to Thee and live; I here desire to return to Thee, my God, with all the affections of my soul, and dedicate myself totally to Thy holy service for ever. I renounce, from my heart, all my former evil ways; and I firmly resolve, with the help of Thy grace, never more to offend Thee. I throw

myself into the arms of Thy infinite bounty, and firmly hope that, through the merits of Jesus Christ my Saviour, Thou wilt not refuse to hear the prayers of Thy poor servant, but that Thou wilt be pleased to pour forth Thy Holy Spirit into my heart, and to confirm this good resolution which Thou hast inspired me to make, and enable me to perform this morning duty in the manner most agreeable to Thee, and most for the benefit of my poor soul.

Then say, O Almighty and eternal God, Who dwellest in the highest heavens, and yet vouchsafest to regard the lowest creature upon earth, I humbly adore Thy sacred Majesty, and with all the faculties and powers of my soul I exalt and magnify Thy holy name for the numberless blessings Thou art continually bestowing upon me; for creating me to Thine own image, redeeming me by Thy Son Jesus, and for sanctifying me by Thy Holy Spirit; for preserving me amidst all the chances and changes of this life, and raising up my thoughts to the hopes of a better; and particularly for Thy merciful preservation of me this night past, and bringing me safely to the beginning of a new day. Continue Thy goodness towards me, O my God, this day and for ever; and as Thou hast awakened my body from sleep, so raise, I beseech Thee, my soul from sin, that I may walk humbly and soberly as in the day, in all holy obedience before Thy face.

Deliver me, O merciful Lord, from the evils of this day, and guide my feet in the paths of peace; strengthen my resolutions to embrace with gladness every opportunity of doing good, and carefully to avoid all occasions of sin, particularly such as I have found by experience most to endanger my poor soul; and when through frailty I forget Thee, do Thou, O Lord, in mercy remember me, that, as often as I fall by the evil inclination

of my nature, I may always rise again, by the good assistance of Thy grace.

Make me diligent, O Lord, in the duties of my state of life, not too solicitous about the success of my affairs; but in all the vicissitudes and changes of this life may I absolutely submit to Thy divine pleasure, and wholly rely on Thy merciful providence. Let Thy blessing be upon my actions, O my God, and let Thy grace direct my intentions, that the principal design of my heart, and the whole course of my life, may always tend to the advancement of Thy glory, the good of others, and the eternal salvation of my own soul; through Jesus Christ our Lord and only Saviour, Who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Grant, O my Lord Jesus Christ, that I may persevere in Thy holy service and in good works to the end of my days, and that I may this moment perfectly begin, for all that I have hitherto done is nothing!

Here those who have time, especially upon Sundays, may say the prayer and hymn of thanksgiving, as below, Chap. IV. Sec. 2. *And all the acts of faith and other virtues*, as towards the end of Chap. IV. sec. 3. *Or if they have not time for that, let them say the short acts of faith, hope, charity, and contrition that follow here.*

Act of faith.—O great God, I firmly believe all those sacred truths which Thy holy Catholic Church believes and teaches, because Thou, Who art truth itself, hast revealed them to her. *Amen.*

Act of hope.—O Almighty and most merciful God, I put my whole trust in Thee, and firmly hope for mercy, grace, and salvation from Thee, my God, through Jesus Christ my Saviour. *Amen.*

Act of the love of God.—O gracious and good God, I

love Thee above all things, because Thou art infinitely good in Thyself, and infinitely good to me. I desire to love Thee with all my heart, and soul, and mind, and strength; and for love of Thee I am willing to part with everything rather than, by sin, to lose Thee, my God and my all. *Amen.*

Act of the love of our neighbour.—O God of love, in obedience to Thy command, I desire to love every neighbour as myself, whether friend or enemy, because my neighbour is created to Thine image, and redeemed by the blood of Jesus; and I earnestly beg that Thy grace, and all good both here and hereafter, may be amply bestowed on me and on all mankind. *Amen.*

Act of contrition.—O sovereign Lord, because I love Thee above all things, I am heartily sorry that ever I have offended Thee. I hate and detest all my sins, because they are displeasing to Thee, my good God; and I firmly purpose and resolve, through thy grace, never more to offend Thee. *Amen.*

Petition.—O bounteous Lord, accept, I beseech Thee, in mercy, this purpose and resolution which I make, and enable me to perform it in such a manner as may be for the glory of Thy holy name, and the eternal salvation of my poor soul, through Jesus Christ our Lord. *Amen.*

Recommendation to the blessed Virgin.

O sacred Virgin, mother of God, I offer up these prayers to the throne of grace, through thy hands, in honour of thy immaculate purity, thy profound humility, and unbounded charity, and, in union with them, I offer up my heart, eyes, and tongue, to thy protection this *day* and for ever; most earnestly beseeching thee to look upon me as thy child, to defend me as thy client, and

by thy powerful intercession with thy blessed Son Jesus, to obtain for me the grace of His Holy Spirit, to keep a guard upon my heart, a watch upon my tongue, and a veil upon my eyes, that I may never wander about upon vanity and folly, nor offend my God, but that He may implant in my soul a perfect purity, a profound humility, and an unbounded charity.

Then say the Hail Mary *three times, in honour of her immaculate purity.*

Recommendation to our Angel Guardian.

O holy angel, beloved of God, who hast from my birth continually protected, enlightened, and governed me, as one committed to thy special care, I reverence thee as my patron, I love thee as my guardian ; I submit to thy direction, and deliver myself wholly to be governed by thee. Wherefore I humbly beseech thee, for Christ's sake, not to leave me, though by my ingratitude and disobedience to thy holy admonitions I have rendered myself unworthy of thy care ; but still vouchsafe graciously to direct me when I err, to instruct me in what I am ignorant of, to lift me up when I fall, to comfort me in my afflictions, and to deliver me when in danger, till at length thou bringest me to heaven, where with thee I shall enjoy everlasting felicity. *Amen.*

O angel guardian of my soul, to whose holy care I am committed, by thy supernal piety, illuminate, defend, and protect me this *day* from all sin and danger. *Amen.*

Vouchsafe, I beseech Thee, O Lord, for Thy name's sake, to render to all my benefactors eternal life. *Amen.*

And may the souls of the faithful departed, through the mercy of God and the merits of Christ, rest in peace. *Amen.*

The Angelus Domini.

V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
Hail Mary, &c.
V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.
Hail Mary, &c.
V. And the Word was made flesh.
R. And dwelt amongst us.
Hail Mary, &c.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known, by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. *Amen.*

May the peace and blessing of the Almighty God, the Father, the Son, and the Holy Ghost, come down upon me, and abide with me for ever. *Amen.*

The End of Morning Prayers.

CHAPTER III.

EXERCISE FOR ASSISTING AT MASS.

Q. WHY do you place the exercises for assisting at Mass immediately after the morning exercise?

A. Because all pious Christians, who earnestly wish well to their souls, consider the daily assisting at Mass as a part of their morning exercise, and never omit doing so when they have the opportunity.

Q. Are we obliged to hear Mass every day?

A. No. The Church, by an express command, obliges her children to hear Mass only on Sundays and holidays; and to neglect it on those days, without a just necessity, is a very great sin. But it is her earnest wish that all who have the opportunity should assist at these Divine mysteries daily, well knowing the great advantages which they would reap to their souls, and even in their temporal concerns, by so doing. Of all these they deprive themselves, when, through coldness, sloth, and negligence, they absent themselves from the holy sacrifice.

Q. What are these advantages?

A. When we assist at this holy sacrifice, we are employed in the most sacred, august, and sublime action that can be performed by man. We render to God the most excellent worship, the most Divine homage, adora-

tion, and thanksgiving, which can be offered to Him by His creatures, and we are associated with the blessed angels, and with Jesus Christ Himself, the King of angels, in doing so. "What faithful man can doubt," *says St Gregory the Great*, "but that at the voice of the priest, in the time of the sacrifice, the heavens are opened, and that the angels are present in this mystery of Jesus Christ; that the most high things are associated to the lowest, earthly things joined to heavenly, and that the invisible and visible things become one?" *Dial. B.* iv., ch. 54. St Chrysostom also declares the same truth, "At the time that the sacrifice is offered, the angel stands by the priest, and the place near the altar is filled with these heavenly spirits, clothed in white, and standing with the utmost respect and reverence towards the adorable victim, then lying on the altar," *On the Priesthood*, Book vi. In like manner St Augustine declares, that "While we are offering up this sacrifice to God, the angels and heavenly powers favour us, rejoice with us, and assist us in this heavenly employment," *The City of God*, Book x., ch. 19. How great happiness, then, must it be, frequently to associate ourselves with such heavenly company, in rendering to God that Divine homage, adoration, and thanksgiving which we are bound to give Him; in anticipating that blessed exercise which will be our eternal employment in heaven, and in procuring the friendship and favour of those blessed spirits who assist us in performing it, and who rejoice in our company on so holy an occasion!

Our blessed Saviour comes upon our altars in these sacred mysteries not only to receive our homage Himself, and to enable us to render to His heavenly Father an homage truly worthy of Him; but also to bestow upon us all blessings, both spiritual and temporal, ac-

cording to our necessities, and to apply to our souls the fruits of His bitter passion and death upon the cross, and of His precious blood which He there shed for our redemption. The particular advantages, therefore, which we obtain by assisting at this holy sacrifice, are chiefly these :—

(1.) By offering it up, accompanied with a humble and contrite heart, God is moved to mercy, and in consideration of the death of Jesus there presented before Him, in a true though unbloody manner, He is induced to grant us the grace of sincere repentance, for washing away our sins, and restoring us to His favour.

(2.) As Christ, by His sufferings and death, offered a perfect satisfaction to the Divine justice for the sins of the whole world; so when offered up in the holy sacrifice of the mass, by a soul in friendship with God, this sacrifice is accepted by the Divine mercy as a satisfaction in such proportion as God sees fit for the debt of temporal punishment which may still be due by that soul to the Divine justice for past sins, the guilt of which has already been forgiven.

(3.) When offered up for the souls in purgatory, it brings relief to them, and by satisfying at least in part for what they still owe to the Divine justice, either diminishes their sufferings, or shortens their time of punishment.

(4.) When a soul in suffering assists at this holy sacrifice, and, with a penitential spirit, offers up her afflictions to God with it, they are sanctified and made beneficial to her, and she receives strength and grace to bear them with greater patience and resignation, or she is more speedily delivered from them.

(5.) If we labour under the violence of temptation, the force of evil habits, or the tyranny of unruly pas-

sions, and sincerely desire to overcome them; the frequent assisting at the holy mysteries, and offering them up with humble confidence in the merits of Jesus Christ, is a most powerful means to obtain grace and strength from God, to deliver us from these enemies of our soul, and to fortify us against all their assaults, according to that promise of our Saviour, *Come to Me, all you that labour and are heavy laden, and I will refresh you*, Mat. xi. 28.

(6.) Even in our temporal necessities, if we frequently unite them to Jesus Christ in the holy sacrifice of the altar, and offer up these adorable mysteries for relief and comfort, our Lord will not fail, according to His repeated promises, to hear our prayers, and either supply our wants in the degree and manner most conducive to our salvation, or He will give us such comfort and strength to bear them as will convert them to our greatest spiritual advantage.

In a word, our holy faith assures us that the most certain means to obtain from the Divine goodness whatever we stand in need of, is frequently to assist at the holy sacrifice of the altar, and to offer it up with the proper dispositions. Prayer flowing from a humble heart, which relies on the mercy of God and the merits of Christ, is the infallible means of obtaining all good from God; and where or when can it be so intimately united with Him, or so effectually offered up in His name, as when it is joined with the adorable sacrifice of His blessed body and blood, and offered to God in union with these divine mysteries? And if Jesus Christ, by His passion and death, be the only source of mercy, grace, and salvation to man, insomuch that *there is no other name given to men under heaven by which we can be saved*, when or where can the fruits and effects of His sufferings be more certainly or more abundantly bestowed upon our souls

than when we assist at the holy sacrifice of His body and blood, where the whole mystery of His passion and death is commemorated and renewed, and which He ordained for the very purpose of bestowing these blessed fruits of His death upon us?

From this it appears of how many valuable blessings those deprive themselves who, having the opportunity, neglect, through mere sloth and indevotion, to assist frequently at these holy mysteries. To all such may justly be applied what two great saints, the venerable Bede and St Bonaventure, said to others in similar circumstances, that, "as much as in them lies, they deprive the most blessed Trinity of glory and praise, the angels of joy, and sinners of pardon; the just of help and grace, the souls in purgatory of refreshment, the church of Christ of a great benefit, and their own souls of many advantages, and a powerful remedy against their daily sins and infirmities."

Q. With what dispositions ought we to assist at Mass in order to reap the above fruits from it?

A. (1.) A most profound humility, dread, and respectful reverence for the great God whom we there adore, founded on the incomprehensible majesty and supreme dominion of God over us and all creatures; on the infinite sanctity of Jesus Christ, who is present on our altars in these sacred mysteries as our high priest and victim; on the presence of the holy angels who assist on that sacred occasion; and on our own extreme unworthiness before God on account of the perversity of our hearts, and our manifold sins. (2.) A deep sense of the numberless blessings, favours, mercies, and graces which we have been continually receiving from God from the first moment of our existence, accompanied with gratitude and love for so much goodness so liberally

shown to us, who have been so undeserving. (3.) Humble and sincere repentance for the sins of our past life, accompanied with an ardent desire and firm resolution of never offending God for the time to come. (4.) A steady and unshaken confidence in the goodness of God, that, through the merits of His beloved Son, offered to Him in this holy sacrifice, He will pardon our past sins, enable us to persevere in His service for the time to come, bestow upon us every good thing which He knows we stand in need of, and bring us at last to eternal happiness. (5.) A ready submission to His divine will, offering ourselves, along with Jesus Christ, on our altars to God, to be continually employed in doing and suffering according to His pleasure. (6.) An affectionate tenderness, compassion, and love towards the sufferings and death of our blessed Redeemer, which we particularly commemorate in these Divine mysteries.

Q. How are these holy dispositions to be exercised?

A. This may be done in two different ways: (1.) By accompanying the priest throughout all the parts of the sacrifice, with suitable prayers, according to the four great ends of sacrifice. (2.) By considering the several parts of the sacrifice as corresponding to the different parts of the passion, and exercising the above dispositions with reference to our Saviour's sufferings. As a help to each of these the following prayers are here proposed:

Section I.

Prayers for Mass according to the four great Ends of Sacrifice.

A Prayer of Humiliation immediately before Mass begins.

O incomprehensible Creator, who am I that I should

here appear before thee, or presume to approach to Thy holy altar? I confess to thee, my God, that of myself I cannot possibly assist at these Divine mysteries as I ought. I can neither think a good thought, speak a good word, nor offer up one prayer which may be acceptable in Thy sight, unless Thy grace direct me, and Thy holy Spirit assist me. Wherefore, O my great God, most humbly acknowledging my extreme weakness, and confessing that I can do nothing without Thee, and in fear and trembling, lest by my indevotion I should offend thee, I humbly implore Thy Divine assistance at all times and in all my actions, but especially in assisting at these tremendous mysteries. Illuminate my understanding, O my God, with the light of Thy grace, that I may penetrate and comprehend the wonderful things Thou performest in this adorable sacrifice; inflame my heart with the fire of Thy divine love, that I may burn in Thy presence with ardent charity. Restrain my imagination from all idle distractions, wandering thoughts upon creatures, fix the whole attention of my soul upon Thee alone, my God, and upon Thy Divine love and holy will, and deliver me from all the snares of the enemy, that through Thy gracious assistance I may assist at these adorable mysteries in such a manner as to be agreeable and pleasing to Thee, my God, which is the principal thing my soul desires in time and in eternity.

From the beginning of Mass to the Elevation.

Adoration.

And now, O incomprehensible Creator, with profound humility I prostrate myself before Thee, and offer to Thee, by the hands of this Thy servant, the most ador-

able sacrifice of the body and blood of Jesus, thereby rendering Thee that supreme homage and adoration which is due to Thee from all Thy creatures: I offer it, O my God, in acknowledgment of Thy supreme dominion over all things, and of my perpetual and essential dependence upon Thee, thereby confessing Thee to be my first beginning and my last end, my supreme good, my chief felicity, and my perfect happiness; and in union with this most adorable victim, I offer to Thee all the love and affections of my soul, and consecrate and dedicate myself totally to Thy holy service for ever. Accept of me in mercy, O my God, and make me entirely Thine, for the sake of the same most adorable victim, Thy holy Son Jesus.

Thanksgiving.

I offer it also to Thee, O my God, in praise and thanksgiving, for all Thy glorious works, for Thy own Divine perfections, for all the sacred mysteries of our redemption, for all Thou hast done for Thy holy Church, and for all Thou hast done for Thy holy saints and servants. In a particular manner I adore and praise Thee in this holy sacrifice, for all the graces and glories bestowed upon the ever-blessed Virgin-mother of Thy Son Jesus, upon my angel guardian, Thy holy servants N. N., and all those blessed Saints whose memory the Church celebrates this day, beseeching Thee, through the prayers and intercession of these Thy holy servants, to pour forth Thy grace into my heart, and enable me in all things to seek Thee alone, and to adhere continually to Thy adorable will. I also offer it up, O my God, in thanksgiving and praise to Thee for the numberless benefits and favours Thou hast

been continually bestowing upon me from the time I came into the world to this present moment; for creating me to Thine own image, for redeeming me by the blood of Thy beloved Son Jesus, and for sanctifying me by Thy holy Spirit; for preserving me amidst all the chances and changes of this life, and raising up my thoughts to the hopes of a better; but above all, for Thine inestimable love in making me, and keeping me, a member of Thy holy Church, for vouchsafing so frequently to feed and nourish my soul with the body and blood of Thy Son Jesus, and for Thy infinite goodness towards me in N. N. (*Here mention such particular mercies as God has shown to you.*) For these, O Lord, my soul desires to praise Thee, and all that is within me, to bless and magnify Thy holy name; and as the greatest homage I can possibly render to Thee for these Thy unspeakable mercies, I humbly prostrate myself in Thy divine presence, and offer to Thee this most adorable sacrifice of the body and blood of Thy beloved Son Jesus.

Propitiation.

But now, O Almighty God, covered with shame and confusion I appear before Thee, loaded with the heavy burden of my numberless sins, by which I have so often offended Thy infinite majesty, and wounded my own soul. Oh, great God, with what confidence shall I dare to appear in Thy presence? Or how shall I presume to lift up my eyes to Thee, loaded as I am with so many crimes, and sullied with the stains of so many transgressions? Alas, my good and gracious Master, if Thou wilt enter into judgment with Thy servant, how shall I be able to stand before Thee? But Thou hast revealed Thyself to be a God of pity and compassion, and

willing to forgive the sins of those that repent, and with an humble and contrite heart fly to Thee for mercy. Wherefore, O great God, sensible of my manifold sins, I now return to Thee, full of grief and sorrow for having ever offended Thee; and because I have nothing of myself capable of appeasing Thy anger against me, behold, O Sovereign Lord, I offer up to Thee this most adorable sacrifice of Thy beloved Son Jesus, as the most ample propitiation for the sins of the whole world, and particularly for all those which I have myself committed against Thee, O Almighty God, through the merits of this holy oblation, and of the bloody sacrifice which Jesus offered upon the cross, I beg, beseech, and implore Thee to be appeased with me, Thy unworthy servant, and with all Thy people throughout the whole world, and grant to us all perfect contrition and true repentance. Hear, O merciful God, the voice of the blood of Jesus that cries to Thee not for vengeance, but for pardon and mercy. Give us pardon for what is past, grace to amend our lives, and never more to offend Thee for the time to come; give us strength to persevere in Thy holy service, and in good works, to the end of our days, that we may for ever sing forth the praises of Thy mercy.

Petition.

Finally, O my God, I offer up to Thee this most adorable sacrifice, for the necessities of all mankind; beseeching Thee, for the sake of Jesus, to open Thy heavenly treasures, and pour forth Thy blessings upon them for their help and relief, according to their several necessities; grant that all may know Thee, all may honour and reverence Thee, all may love Thee and

be beloved by Thee; those that err, bring again into the right way; destroy heresies, convert to the true faith all who as yet do not know Thee; grant us all Thy grace, O my God, and preserve us in Thy peace; may Thy holy will be done, and not ours; comfort all who lead their lives in sorrow, misery, or temptation, and mercifully relieve their sufferings, whether spiritual or corporal, enabling them to bear them in such a manner that they may be a means of sanctifying their souls here, and of bringing them to Thy eternal glory hereafter. To Thee I also recommend, in a special manner, Thy holy Catholic Church, Thy servant N., our chief bishop, with all the bishops and pastors of Thy Church, especially those of this country. To Thy infinite mercy I also recommend our magistrates and rulers, with all Christian kings, princes, and governors throughout the whole world, and all the different orders in Thy Church; beseeching Thee to give to all the true Christian spirit of their calling, that they may glorify Thee in their several stations here, and arrive at Thy eternal glory hereafter.

To Thee I also recommend my country: Oh! be pleased, great God, to take away Thy anger from us, and blot out all our iniquities; let the light of Thy countenance shine once more upon us, and bring back this whole nation to the communion of Thy holy Church. In a special manner I earnestly recommend to Thee our brethren in the faith; grant to our priests the spirit of wisdom, zeal, holiness, and purity; and to our people the spirit of humility, docility, and obedience; grant to our prelates and pastors a fervent charity and an enlightened prudence, with a plenteous effusion of the gifts and graces of the Holy Ghost; grant us all peace and unity among ourselves, and so adorn our

lives with solid piety, that all men, seeing our good works, may glorify Thee our heavenly Father.

To thee also I earnestly recommend Thy servants N. N. (*here mention those for whom you desire in a particular manner to pray*), my kindred and benefactors, friends and acquaintances, enemies and persecutors, those for whom I am bound to pray, and those who desire my prayers, those who pray for me, those for whom Thou wouldst have me to pray, and all for whom I have in any wise promised to pray: look upon us all, I beseech Thee, with eyes of mercy and compassion; grant us Thy blessing, according to our several necessities, bring us to the perfect practice of a holy and virtuous life here, and to the possession of Thy eternal glory hereafter.

Finally, O my God, I earnestly recommend to Thy mercy, through the merits of this holy sacrifice, the souls of all the faithful departed in Thy peace, and particularly the souls of Thy servants N. N. (*here mention those persons departed for whom in particular you desire to pray*), for whom I am in duty bound to pray: look upon them, I beseech Thee, with eyes of mercy and compassion, through the blood of Jesus; relieve them from their sufferings, and grant them rest and a place of respite, and a speedy admission to Thy eternal glory.

And now, O God, in a more especial manner, I offer up to Thee Thy beloved Son Jesus for the sanctification of my own soul: O my God, in the distribution of Thy heavenly graces, be pleased to remember me in mercy; leave me not to myself, whose only hope and confidence is in Thee, but do with me according to thy good pleasure both as to soul and body, as Thou knowest to be most for Thy glory and my own eternal salvation. In a particular manner I

earnestly beseech Thee to grant me N. N. (*here mention those particular favours which you want from God*).

At the Consecration and Elevation.

Silence now, O my soul! be closed to all creatures! call all thy faculties and powers together, to adore your blessed Saviour! Behold! the Lamb of God, the Holy One of Israel, descends upon the Altar!

All hail! most blessed Jesus! Son of the most high God, I adore Thee! Thou art Christ, the Son of the living God! Thou art the Lamb of God that died upon the cross to save us! Thou hast the words of eternal life; to whom shall we go but to Thee our God, our Saviour! Hail precious body of the Son of God, that was nailed to the cross for our sins! Hail sacred blood that flowed from the wounds of Jesus, to cleanse us from all our iniquities! Eternal Father, look upon the face of Thy Christ, here present upon the altar, and through the merits of this adorable victim, look down upon us in mercy! Great God! in union with this most holy sacrifice, I offer my soul and body, and all that I have or am, to Thy service for ever; accept me in mercy, through the merits of Jesus, and grant I may never more be separated from Thee!

After the Elevation to the Pater Noster.

Oblation and Commemoration of the Passion.

O great God, I am covered with confusion, and filled with fear and trembling in Thy presence! For who am I to appear before Thee, or to assist at Thy holy altar? Sensible, O my God, of my great unworthiness, I prostrate myself before Thy Divine Majesty, to cry for mercy through the blood of Jesus, here mystically shed before

Thee; and with all the affection of my soul I offer up to Thee this most adorable sacrifice, in union with the Divine intention of my blessed Saviour, when He instituted it at the last supper, and consummated it upon the cross. What He then did, O God, is here done; and for the same ends I offer up this holy oblation by the hands of Thy priest, to Thy Divine Majesty, purely desiring Thy honour and glory. I offer it up also, O my God, in union with that sacred intention with which Thy beloved Son Jesus offers Himself to Thee this day upon our altar; sincerely joining in spirit my soul with the soul of Jesus, my body with the body of Jesus, my blood with the blood of Jesus, my memory, will, and understanding with the memory, will, and understanding of Jesus; my senses, thoughts, words, and actions with the senses, thoughts, words, and actions of Jesus.

I dedicate myself entirely to Thee along with Jesus. I give myself up wholly to Thee in union with Jesus. I beseech Thee, by Thy adorable Self, to accept me in mercy for the sake of Jesus, and to give me grace to be continually employed in doing Thy blessed will and in promoting Thy glory. Finally, I offer to Thee this most holy sacrifice in commemoration of all the sufferings of Jesus: Behold Him, O my God, in the garden of Gethsemani in His agony and bloody sweat; see Him in the courts of Annas and Caiphas buffeted, blindfolded, spit upon, impiously struck and all manner of indignities offered to His sacred person; see Him bound to the pillar, and scourged in the most cruel and ignominious manner; crowned with a crown of thorns, and insulted as a mock king, and loaded with His heavy cross, and nailed thereto, raised up between heaven and earth, and hanging in the extremity of

pain upon the cross for the space of three long hours, till at last, crying with a loud voice, He bows down His sacred head, and giveth up the ghost! O great God, I offer up to Thee this most holy victim lying upon our altar in commemoration of all these sufferings of Jesus, His passion, agony, death, His glorious resurrection, and ascension into heaven. In union with these, I offer up to Thee my body and soul, and dedicate myself and all that I have or am to Thy service, to be continually employed therein, to do and suffer whatever Thou pleasest.

After the Pater Noster.

A Spiritual Communion.

And now, O Jesus, Lamb of God, Redeemer of my soul, Whom I desire to receive this day, though most unworthy of so inestimable a blessing, vouchsafe to look upon me with the eyes of mercy and compassion, for without Thee, O Jesus, I can do nothing: Receive me, O my Redeemer, into the arms of Thy mercy, Who, with all the affections of my soul, do consecrate myself wholly unto Thee. O my God! the most ardent desire of my heart is to be totally united with Thee, and continually employed in doing Thy sacred will, and promoting Thy glory: Alas! I have for the time past acted only according to my own will, but now grant me grace to spend the remainder of my days entirely in Thy service; pardon, purify, and discharge me from the guilt of all my sins, and implant in my soul a perfect purity, a profound humility, a lively faith, a firm and constant hope, and a perfect and unbounded charity. For this purpose, O my Jesus, be pleased to visit my soul this day in mercy, and take full possession of my heart,

which I offer to Thee without reserve; and though my great unworthiness hinders me from receiving Thee sacramentally, yet do Thou be pleased to communicate Thyself to me spiritually, and make me partaker of the fruits of these Divine mysteries. O my Jesus, I firmly believe that Thou art truly and really present in this sacrifice and sacrament. I believe that it contains Thy body and blood, accompanied with Thy soul and divinity, because Thou Thyself hast revealed it, and I am ready to shed the last drop of my blood in testimony of this Divine truth. I confess indeed that I am most unworthy to approach Thee, being a miserable sinner, but Thou art the light of my countenance and my God! O my Jesus, my hope and confidence are fixed in Thee, because Thou art my God.

I firmly trust in Thy goodness that Thou wilt never forsake me, for whom Thou hast done such wonders. For these, my God, I desire to love Thee, for these I desire to bless Thee, for these I offer myself totally to Thy holy service for ever: I love Thee, O my God, with all my heart, and soul, and mind, and strength; I love Thee above all things; I desire to love Thee only, because Thou only art worthy of all my love: Thou art my supreme good, my chief felicity, my perfect happiness! Oh come to my heart, my God, and take possession of my soul, for without Thy presence I cannot live! In Thee is life, in Thee is all good, in Thee is joy for ever! As the hart panteth after the water brooks, so pants my longing soul for Thee, my God! the living and true God! O when shall I come to appear before Thee, to see Thee as Thou art, and enjoy Thy blessed company for ever? Till then, my God, be pleased frequently to refresh my soul with Thy Divine presence in these adorable mysteries, for Thou art the true food and nourishment of my

soul. O give me grace at present to receive Thee at least spiritually, and to partake of Thy heavenly benediction. Come then, my God, O come quickly, my Jesus; infuse Thyself into my soul, which longs to receive Thee; send me not away empty, whose whole dependence is upon Thee, but pour forth into my heart such a plentiful effusion of Thy heavenly grace, that I may be perfectly united with Thee, and never more be separated from Thee, Who, with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

A Prayer after the Communion.

I return Thee now most sincere thanks, O my God, through *Jesus Christ* Thy Son, that Thou hast been pleased to deliver Him up to death for us, and to give us His body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which Thou hast permitted me, a most unworthy sinner, this day to assist. May all heaven and earth bless and praise Thee for ever, for all Thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in Thy sight; and let me not depart without Thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into Thy hands; and I beg that all my undertakings, thoughts, words, and actions, may henceforward be directed to Thy glory, through the same *Jesus Christ*, our Lord. Amen.

At the Blessing.

May the blessing of the Almighty God, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

Section II.

Prayers at Mass, as corresponding to the different parts of the Passion, and to the Death, Resurrection, and Ascension of our Saviour.

[*The following Considerations and Prayers ought to be so used as to accompany the Priest in the different parts of the Mass. Whatever is found too prolix may be passed over.*]

Instructions.

The holy sacrifice of the Mass is not a simple figure or remembrance of the passion and death of our Saviour, but a mystical representation, an actual commemoration, a showing forth of the same, according to St Paul, *As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come*, 1 Cor. xi. 26. All the different parts and ceremonies of the Mass, therefore, are fitly considered as representing and corresponding to the several parts of the passion, and to all that happened from our Saviour's entering into the garden until He was seated at the right hand of His Father in heaven: And it is a most profitable exercise, during the time of Mass, to accompany our blessed Saviour through all the stations of His passion, and adapt our prayers and devotions to what was then done. It would carry us to too great a length to insist upon every minute circumstance; the following particulars seem sufficient for showing this connection.

The Parts of the Mass.

The priest retires from the altar, and repeats the psalm, *Judica me Deus.*

The priest and people at the confiteor bow themselves down, humbly confessing their sins before God and His heavenly Court.

The priest goes up to the altar and kisses it.

The priest goes to the Epistle side of the altar, and reads the introit.

The priest repeats the Kyrie Eleison, or *Lord have mercy on us*, three times, in honour of each of the three Divine Persons, and after the *gloria in excelsis*, turns to the people, saying, *Dominus vobiscum*, or, *our Lord be with you.*

The priest returning to the Epistle side, says the

The corresponding Parts of the Passion, &c.

Jesus Christ retires from His disciples in the garden, and prays to His heavenly Father.

Jesus Christ falls prostrate upon the ground, loaded with the sins of the whole world, is exceedingly humbled under that heavy burden, and in His agony sweats blood.

Jesus Christ having by prayer overcome His fear, cheerfully goes to meet His enemies, and receives the treacherous kiss from Judas.

Jesus Christ is seized, bound, and dragged to the court of Annas.

Jesus Christ is three times denied by St Peter, but, full of mercy and compassion for His fallen apostle, He graciously looks upon him, and touches his heart with repentance.

Jesus Christ is sent to Caiphas the high priest, be-

The Parts of the Mass.	*The corresponding Parts of the Passion, &c.*
prayer for the day, and reads the lesson.	fore whom He is falsely accused, and by him unjustly condemned as a blasphemer.
The priest humbly bows himself down at the middle of the altar, saying in silence the *munda cor meum.*	Jesus Christ is carried before Pilate, and is exceedingly humbled by the false accusations alleged against Him, all which He bears in silence.
The priest goes to the Gospel side of the altar, and reads the Gospel.	Jesus Christ is sent to Herod, and there practises the great lessons of the Gospel, meekness, humility, and patience, under the most injurious treatment.
The priest returns to the middle of the altar, and makes a profession of his faith, by repeating the creed.	Jesus Christ is sent back to Pilate, before whom He acknowledges that he is a King, and that He came to bear witness to the truth.
The priest uncovers the chalice for the offertory.	Jesus Christ is stripped of His garments and bound to the pillar to be scourged.
The priest offers the paten with the bread.	Jesus offers Himself with readiness to suffer that cruel scourging, for love of us, in the words of the psalmist, *ego in flagella paratus sum*, I am ready for the scourges.
The priest offers the chalice with the wine.	Jesus is scourged, and the streams of His precious

The Parts of the Mass.	*The corresponding Parts of the Passion, &c.*
	blood flow down upon the ground.
The priest washes the tips of his fingers at the side of the altar.	Pilate washes his hands before the multitude, and declares our Saviour innocent, and a just man.
The priest humbly bows himself down, and prays at the middle of the altar.	Jesus is exceedingly humbled, crowned with thorns, and treated as a mock king.
The priest turns to the people at the *orate fratres*.	Jesus Christ is shown to the people by Pilate, saying, *Behold the man*.
The priest says the secret prayers in silence.	Jesus is condemned to be crucified, and receives the unjust sentence without reply.
The priest says aloud the preface and the *sanctus*.	Jesus is loaded with His cross, which fills the angels of heaven with amazement, and they break forth into *alleluias* and *holies* in His praises.
The priest begins the canon, praying in secret for all the necessities of the Church.	Jesus is led away to be crucified, and in silence offers up all His sufferings for our salvation.
The priest, at the memento for the living, prays for himself and all his particular connections.	Jesus, on His journey, turning about to the holy women, desires them to weep for themselves and for their children.

The Parts of the Mass.	*The corresponding Parts of the Passion, &c.*
The priest spreads his hands over the bread and wine.	Jesus is laid upon the cross, and stretches out His hands and feet to be nailed to it.
The priest consecrates the bread, and raises up the sacred host to be adored by all present.	Jesus is raised up upon the cross in sight of the whole multitude, a bleeding victim for our sins!
The priest consecrates the wine, and raises up the chalice with the blood of Jesus, to be adored by all the people.	The streams of blood flow from the wounds of Jesus, while He is hanging upon the cross for our sins.

The Time from the Elevation to the Communion corresponds to the three Hours our Saviour remained alive upon the Cross; and the several Times the Priest speaks aloud, during that Time, correspond to the last words of Jesus upon the Cross.

The priest receives the holy communion of the body and blood of Christ.	Jesus bows down His sacred head, and dies for our Salvation; according to that, *as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come*, 1 Cor. xi. 26.
After the communion, the priest purifies the chalice and covers it.	Jesus, when dead, is taken down from the cross, wrapped in clean linen, and laid in the grave.

The Parts of the Mass.

The priest turns to the people once and again, and prays that the Lord may be with them.

The priest, making the sign of the cross on the people, gives them his benediction.

The priest turns to the Gospel side of the altar, and there reads the first chapter of St John, where the Divinity and Majesty of Jesus Christ are particularly recorded.

The corresponding Parts of the Passion, &c.

Jesus rises from the dead, appears again and again to His disciples, and gives them His peace.

Jesus lifts up His hands, and blesses His apostles and other disciples before He leaves them, and goes up to heaven.

Jesus Christ, after blessing His disciples, ascends in their sight to heaven, and sits at the right hand of His Father in glory.

Prayers at Mass with relation to the Passion and Death of our Saviour; which may also be used by the absent, taking in the short Sentences thus ( ) enclosed, which must be omitted by those who are present.

From the time when the Priest goes to the altar till the Gloria in Excelsis.

O most powerful God! I humbly prostrate myself in spirit before Thee, and confess my extreme unworthiness to approach to Thy holy altar, on account of the numberless and grievous sins by which I have offended Thy Divine Majesty. Enter not into judgment with Thy servant, great God, for in Thy sight shall no man living be justified; but look upon the face of Thy Son Jesus, who, in the garden of Gethsemani, was pleased to take

upon Him all my sins, and to suffer a most dreadful sorrow, a bitter agony and bloody sweat, in order to cleanse my soul from all its guilt, and to cancel the bond that stood against me. I desire, my God, to join the most humble contrition of my soul this day with the agony of Jesus in the garden, and in union with all He there endured, and with this most holy sacrifice of His body and blood which we daily offer upon Thy altar (*wherever it is at present offered up to Thee throughout the whole Church*). I offer myself a holocaust to Thee, and dedicate myself entirely to Thy holy service for ever.

Accept me in mercy, O my God, and cleanse me from all my iniquities, that, with a pure and clean heart, I may assist (*in spirit and affection*) at these Divine mysteries. Strengthen, O Jesus, this my earnest desire to please Thee, and leave me not to myself, lest, like the unhappy Judas, I join with Thy enemies, my wicked passions, and treacherously betray Thee into their hands! Jesus, preserve me from so great a misery! and let me rather die ten thousand deaths than ever again offend Thee!

Sensible, O my God, of my own weakness, I throw myself into the arms of Thy infinite mercy; and as Thou wast pleased, for my sake, to deliver Thyself up to the hands of Thy enemies, and to be bound by them as a malefactor, and led to the courts of Thy unjust judges, so I beseech Thee, by all Thou then enduredst, and through the merits of this adorable sacrifice, which is at present being offered to Thee, in memory of these tremendous mysteries, to strengthen me in Thy service, and to confirm me in Thy holy love; that, from this moment, neither life, death, nor any creature, may ever be able to separate my heart from Thee. Look upon me, O my God, with the same all-powerful eye of mercy with which Thou wast pleased to pierce the heart of Peter after his

unhappy fall; and as I have too often imitated him by my repeated infidelities to Thee, so grant that I may now rise after his example by a perfect conversion, and like him persevere to the end, in serving Thee and promoting Thy glory.

At the Gloria in Excelsis.

Wherefore, O my God, wholly confiding in Thy Divine protection, and casting all my care on Thee, I presume to join my unworthy voice with all Thy saints and angels in heaven, to praise and glorify Thy holy name; and with this view I join with all my heart and soul in offering up to Thee this holy sacrifice by the hands of Thy priest, in union with the agony and bloody sweat of Jesus, with His cheerfully going to meet His enemies, and delivering Himself into their hands for my sake, with His incomparable mildness towards the traitor Judas, and with His amiable goodness towards Peter. In these most holy mysteries, O great God, I desire with all my faculties and powers to thank and praise Thee, because Thou art my God and my all! Praise be to Thee, O God the Father! glory be to Thee, O God the eternal Son! honour and adoration be to Thee, O God the Holy Ghost! by all Thy creatures for ever and ever. Amen.

Whilst the Priest at the Epistle side reads the Prayers, Lesson, and Gradual.

O Jesus Christ, Redeemer of my soul, Who didst permit Thy enemies to drag Thee from one tribunal to another, for thy greater humiliation; and Who, at the courts of Annas and Caiphas, didst give testimony to the

truth, and acknowledge Thyself to be the Son of God, though Thou didst know the use Thy enemies would make of that testimony, to condemn Thee to the death of the cross: grant that I may faithfully follow Thee, my Leader, in the practice of meekness and humility of heart, and in the paths of self-denial, mortification, and all virtue: grant that on all occasions I may show myself Thy true disciple, by taking up my cross daily and following Thee; in a particular manner also, I beseech Thee, O my God, to fortify my soul with Thy holy grace, that I may never betray Thy sacred truths, but openly profess them, and be ever ready to lay down my life itself in their defence; grant that I may never be ashamed of Thee nor of Thy words, that so Thou mayest acknowledge me as one of Thine, when Thou comest at the last day in the glory of Thy Father.

When the Priest bows down at the middle of the altar, and then goes to the Gospel side, and reads the Gospel.

O Almighty Father, behold Thy holy Son Jesus dragged through the streets of Jerusalem to the tribunals of Pilate and Herod, and exceedingly humbled in their presence by the grievous accusations which were falsely urged against Him! See how Thy Eternal Wisdom is treated as a fool, and clothed with a fool's garment, by Herod and his court, and in that humiliating state sent back to Pilate, amidst the scorn and contempt of the people! See with what amazing meekness He bears in silence all these humiliations; and practises, in the most perfect manner, those His favourite virtues which He so earnestly recommends to His followers! O my God, through the merits of this most adorable sacrifice, which

we offer up to Thee in honour of these great humiliations of Jesus, and of all He did, said, and suffered on this occasion, I earnestly beseech Thee to look upon me, and upon all Thy people, with the eyes of mercy and compassion, and implant in our souls all good, that we may faithfully follow the example given us by Jesus, and that, being guided by His Spirit, and clothed with His virtues, we may always be acceptable in Thy sight, till we come at last to possess Thee for ever in the clear vision of Thy glory.

At the Credo (when it is said) join with the Priest in repeating the Creed.

At the Offertory and washing of the Fingers.

Look down again, we beseech Thee, O great God, upon Thy holy Son Jesus, and call to mind all that He did and suffered at the pillar for our salvation. Behold the readiness with which He offers His sacred body to be scourged for our sins! See Him stripped of His garments, and exposed to the insults of His enemies! See His blessed hands bound to the pillar, and His sacred flesh torn and wounded by the scourges he receives, whilst His precious blood runs down in streams upon the ground! Be astonished, O ye heavens! and be confounded, all ye heavenly powers, to see the Lord of glory so cruelly used for sinful man! but we, O my soul, for whom He suffered those painful stripes, what return of gratitude and love shall we make to Him for so great goodness! My dearest Lord, I thank, praise, and bless Thy holy name for all Thou hast done for my soul, and especially for all Thou didst suffer at the pillar for my salvation, and in union with Thy wounded body and with the precious streams of blood

which flowed from it at Thy scourging, I (*join with all Thy holy servants who are at present celebrating the Divine mysteries, and*) offer up to Thy eternal Father, with all the affection of my soul, this most holy sacrifice of Thy body and blood, in adoration, praise, and thanksgiving for the numberless mercies He has, through these Thy sufferings at the pillar, bestowed upon me and upon all Thy people. Accept, O gracious God, our humble thanks, sanctified by the blood of Jesus, and grant that, as the bread and wine which are consecrated to Thy service in these holy mysteries are, by Thy Almighty power, converted into the very body and blood of Thy blessed Son; so we and all Thy people may, through the merits of all He suffered at the pillar, be thoroughly converted from our evil ways, and united to Thee by a love that shall never end. And Thou, O Jesus, Saviour of mankind, whose spotless innocence was publicly attested even by the unjust judge himself, wash my soul, I beseech Thee, in Thy sacred blood, and cleanse me from all the stains of sin, and adorn me with Thy heavenly graces, that I may always be agreeable in Thy eyes, and serve Thee with a pure and grateful heart for ever.

From the Washing of the Hands to the Preface.

And now, O great and mighty God, *behold the man!* Behold Thy beloved Son Jesus, crowned with thorns, and insulted as a mock king! O dread majesty of heaven! I offer to Thee this man of sorrows in this His extreme humiliation; and in memory of all He did, said, thought, and suffered on this most sorrowful occasion of His being crowned with a wreath of thorns, and derided as a mock king; I offer to Thee, with all

the affection of my heart, this most holy sacrifice by the hand of thy priest (*wherever it is offering at this time throughout the whole world*), thereby rendering Thee, in union with Jesus, that supreme homage and adoration which is due from all Thy creatures; I exalt Thee, O great God, above all things! I acknowledge Thy supreme dominion over me and all creatures, and I humbly confess my total dependence on Thee; I desire to annihilate myself in spirit before Thee for Thy honour, and to be continually employed in doing Thy sacred will, and in promoting Thy glory. Accept, O God, of this oblation which I make Thee, and let not my unworthiness put a stop to Thy infinite mercies; for it is not in myself that I put my trust — I confess that of myself I deserve nothing but stripes and confusion; but I put my whole confidence in Thy goodness, through the merits of Jesus, and firmly hope, for His sake, to find acceptance and mercy from Thee, my king and my God!

At the Preface.

In this confidence, O my Jesus, I now desire to praise Thee with all my heart, soul, mind, and strength, and to make up, as far as in me lies, for the wonderful humiliations Thou didst endure for my sake, when the unjust sentence of death was pronounced against Thee, and Thy sacred person was delivered up to the will of Thy enemies. Oh what an amazing scene must it have been to all the host of heaven, to see the Lord of glory condemned to the death of the cross, like the worst of malefactors! O my lovely Jesus! how is my heart pierced with grief to think how Thy enemies exulted on this occasion, and loaded Thee, my amiable Master, with the most insulting and opprobrious usage! Whilst Thou, my

God, in humility and meekness, didst receive the unjust sentence, as from the hands of Thy Father, with perfect submission to His blessed will, and with the ardent desire of accomplishing the sacrifice for my salvation! Praise be to Thee, O my God; glory, honour, and praise be to Thee, my Jesus, for all that passed in Thy loving heart on this occasion; oh may all Thy saints and angels adore Thee for so much goodness! With all the blessed host of heaven I desire to join my unworthy voice, and cry out to Thy eternal praise, Holy, holy, holy, Lord God of Sabaoth! heaven and earth are full of Thy glory; hosanna in the highest: blessed is He that comes in the name of the Lord; hosanna in the highest!

From the Beginning of the Canon to the first Memento.

And now, O Jesus, I desire to accompany Thee in spirit, in this Thy last and most painful journey, when after the sentence of death was passed upon Thee, and the heavy cross presented to thee, though weak and faint from want of rest and loss of blood, yet didst Thou summon up all Thy little strength that remained, and receiving the heavy load upon Thy wounded shoulders, didst carry it through the streets of Jerusalem to Mount Calvary. Oh how did Thy cruel enemies exult on this occasion! how did Thy faithful friends lament and weep to see their beloved Master in such distress! whilst Thyself, O lovely Jesus, moving on in silence, didst offer up all Thy pains and sufferings both for friends and enemies, and especially for Thy holy Church, which Thou wast about to establish through Thy blood. O my God, in union with all that passed in His blessed soul on this occasion, I offer to Thee the adorable sacrifice of the altar, for Thy holy catholic Church throughout the whole world.

Bless and sanctify her, I beseech thee; reform all abuses, and take away all scandals from among her children; enlarge her bounds to the very ends of the earth, and bring all mankind to her communion, and to the perfect practice of Thy holy law. Bless and sanctify N. our chief bishop, and all the bishops and pastors of Thy Church, particularly in this country. Have mercy on all the different orders, states, and degrees in Thy Church, and give to all the true Christian spirit of their calling. Bless and preserve all Christian rulers and magistrates throughout the world, especially those under whom we live, and enable them to execute their weighty duties so as to please Thee and sanctify their own souls.

At the first Memento.

But, O my Redeemer, Who, even in the midst of all Thy sufferings during this painful journey, didst show Thy tender concern for us, by commanding us, in the persons of the holy women, to weep for ourselves and for our children; in obedience to this command I humbly offer up this holy sacrifice, and all Thou didst endure on this occasion for my poor soul, and for all my concerns. Oh give me grace that I may cheerfully bear my cross along with Thee, and be perfectly resigned to the orders of Thy Divine providence; and grant that in all the trials and afflictions of this life I may bear them, after Thy example, in silence and patience, and commit my cause entirely to Thy Divine protection. To Thee I also recommend N. N. And I finally offer up this sacrifice in honour of all Thy holy saints and angels in heaven, most earnestly desiring to be penetrated in Thy presence with the profound humility, reverence, and awe with which

these blessed spirits assist before the throne of Thy tremendous majesty.

When the Priest stretches out his hands over the Bread and Wine.

Silence now, my soul! collect all your powers and faculties together, and contemplate in spirit the Lamb of God stripped of His garments, stretched upon the cross, and nailed to it for our salvation! See how His enemies drive in the nails through His hands and His feet by repeated strokes, whilst He, though in exquisite pain, fixes His patient eyes on heaven, and, forgetful of Himself, offers up all His torments for our salvation! O infinite love! O amazing goodness! that Thou, my God, shouldst suffer such dreadful tortures for such an ungrateful wretch as I am! O my poor heart, why dost thou not burst asunder with sorrow to see the Son of God in such affliction, and consider thy grievous sins, the cause of all His sufferings? Great God! I am confounded and amazed! I know not where to look, nor what to think! the torments of Jesus pierce my heart with grief! Thine infinite love to man overwhelms me with amazement! and the sight of my own sins confound me! Oh, what shall I do, my God, in such a situation, but prostrate myself in spirit before Thee, and offer up to Thee this Thy beloved Jesus, who now descends upon our altar, as the highest adoration, the most acceptable thanksgiving, and the most powerful propitiation I can possibly render for all I owe Thee?

At the Elevation.

Behold then, O eternal Father, behold Thy holy Jesus, and look upon the face of Thy Christ in whom Thou art

well pleased! We offer Him up to Thee by the hands of Thy priest, in union with His being raised up upon the cross for our salvation! Accept, O God, of this Divine oblation we make Thee, and through the infinite merits of all that Jesus then endured be pleased to look upon us, and upon all Thy people, in mercy; see the precious streams of blood that flowed from His wounded body, and cleanse our souls in that heavenly bath from all the stains of sin. O Jesus, my God, I adore Thee! O Redeemer of my soul, I desire to praise and bless Thee for ever!

After the Elevation till the Pater Noster.

And now, O Jesus, thou eternal Truth, I firmly believe that Thou Thyself, true God and true man, art truly and really present in these adorable mysteries, because Thou Thyself hast declared it; and I most ardently wish that I could assist this day in Thy Divine presence with the same holy affections with which Thy blessed virgin mother attended at the foot of the cross when she beheld Thee expire in torments! I desire to adore Thee with all the powers and faculties of my soul; I praise Thee, O my God, and extol Thee for ever! I despise myself wholly, and subject myself to Thee, and I cast myself down in Thy presence to the depth of my own unworthiness! Behold Thou art the holy of holies, and I the worst of sinners! Behold Thou bowest Thyself down to me, who am not worthy to look up to Thee! Behold Thou openest Thine arms upon the cross to receive me into Thy chaste embraces, who am unworthy to lift up my eyes to heaven by reason of my sins! What shall I render to Thee for so much goodness? What return can I make Thee for such amazing condescension? Be-

hold all things are Thine that are in heaven and earth, and there is nothing in me worthy of Thy acceptance. But, O my God, such as I am I offer myself to Thee as a voluntary oblation, and desire to remain Thine for ever, to love Thee and serve Thee with my whole heart, and to become a sacrifice of perpetual praise to Thee. Receive me in union with this sacred oblation of Thy body and blood, which is offered to Thee this day throughout Thy whole Church in presence of Thy holy angels invisibly attending, that it may be for mine and for all Thy people's salvation.

I offer up also to Thee all my sins and offences which I have ever committed in Thy sight, upon this Thy propitiatory altar, that Thou mayest burn and consume them all with the fire of Thy holy love, cleanse my soul from all its stains, and mercifully receive me to the kiss of peace. I also offer up to Thee any good I have done, though very little, and full of imperfections; that through Thy precious blood Thou mayest sanctify it, that Thou mayest be pleased with it, and make it acceptable in Thy sight, and bring me at last to a good and happy end.

I offer up also to Thee, in union with these Divine mysteries, all the pious desires of Thy devout servants, the necessities of my parents, friends, relations, and acquaintance, and of all who have desired my prayers, who pray for me, or for whom I have ever promised or am bound to pray. Oh may all be sensible of the assistance of Thy grace, and of Thy fatherly protection, that, being delivered from evil, they may praise Thee for ever. To Thee I also offer those who have ever injured or displeased me in thought, word, or deed, and all those likewise whom I have at any time grieved, injured, or scandalised; be pleased to forgive our sins and offences against each other, and grant that henceforth we may ever live in the

union of charity and brotherly love. To Thee I also offer those who are in distress, of mind or body; be pleased to sanctify their sufferings, and relieve them, as Thou seest most for Thy glory and their salvation. Finally, I offer to Thee the souls of the faithful departed in Thy peace, particularly N. N. Have mercy upon these and upon all others in a state of trial in the next life, and through the merits of Thy precious blood, mystically shed in this sacrifice, grant them rest, O Jesus, a place of respite, and a speedy admittance to Thy blessed presence.

From the Pater Noster till the Communion.

But, O Jesus, as Thou hast instituted this holy sacrifice, not only to renew and commemorate the mysteries of Thy passion, but also to feed and nourish our souls with Thy sacred flesh, I now most earnestly desire to receive Thee into my soul, that I may be united with Thee for ever. Oh who will give me to find Thee alone, that I may open my whole heart to Thee, and enjoy Thee as my soul desireth! With the greatest devotion and burning love, with all the affection and fervour of my heart, I desire to receive Thee, O my Lord; as many saints and devout persons, who were most pleasing to Thee in holiness of life and most fervent devotion, have desired Thee when they have communicated.

O my God, my eternal love, my whole good, and never-ending happiness, I would gladly receive Thee this day, with the most vehement desire and most worthy reverence that any of the saints ever had or could feel: but, O my God, the sense of my own unworthiness deters me, when I think of Thy infinite majesty and my own great misery. Thou knowest my weakness and necessities; in how great evils and vices I am immersed;

how often I am oppressed, tempted, troubled, and overcome; how then shall I dare approach to receive Thee, being so unworthy of so great an honour? But though my own great unworthiness hinders me from receiving Thee this day sacramentally, permit me at least, in the simplicity of my heart, and with all the affection of my soul, to receive Thee spiritually, and to partake of the fruits of Thy Divine presence in these holy mysteries.

Behold I stand before Thee poor and naked, begging Thy grace, and imploring Thy mercy. Feed me, at least, with the crumbs that fall from Thy table; inflame my coldness with the fire of Thy Divine love; enlighten my blindness with the brightness of Thy presence; turn all earthly sweets to me into bitterness; all things grievous and irksome into patience; all things low and created into contempt and oblivion. Lift up my heart to Thee in heaven, and suffer me not to wander upon the earth; be Thou only sweet to me from henceforth and for evermore; for Thou only art my meat and my drink, my love and my joy, my God and all my good! Oh that with Thy presence Thou wouldst inflame and transform me into Thyself, that I may be made one in spirit with Thee, by the grace of internal union, and by the melting of ardent love! Suffer me not to go from Thee hungry and thirsty, but deal with me in mercy, according to Thy good will and pleasure.

At the Communion.

Behold now, my Jesus, I desire in a special manner to commemorate Thy precious death upon the cross, according to the words of Thy apostle, *as often as ye eat this bread and drink this cup, ye do show our Lord's death till He come.* Thou art indeed the true pastor of souls, who

didst lay down Thy life for Thy flock! I desire to render Thee infinite praise and thanksgiving for such unspeakable love to man, and I offer up my soul and body a holocaust of praise to Thee for ever! All the affections of my heart, all the inflamed desires of Thy saints and angels in heaven and on earth, and whatever a devout mind can conceive and desire—all this, with the greatest reverence and most inward affection, I offer and present to Thee. I also offer and present to Thee the excessive joys of all devout hearts, their ardent affections, their ecstasies and supernatural illuminations, with all the virtues and praises which are or ever shall be celebrated by all creatures in heaven and earth, that by all Thou mayest be worthily praised and glorified for ever. Receive my wishes, O Lord my God, and my desires of giving Thee infinite praise and immense blessing, which, according to the multitude of Thy unspeakable greatness, are most justly due to Thee, for Thy incomprehensible love to man, in dying on the cross for our salvation: for this let all people, tribes, and tongues, praise and magnify Thy holy name, with the highest acclamation and most ardent devotion, for ever!

After the Communion, till the end.

Praise, honour, and glory be given also to Thee, O Christ, for Thy glorious resurrection from the grave, and Thy admirable ascension into heaven: there Thou art now gone to prepare a place for Thy servants, and hast promised to come again and take us to Thyself, that where Thou art, there we also may be. Oh hasten the happy moment when we shall see Thee face to face in Thy glory, and enjoy the sweets of Thy presence for ever! When I call to mind those delightful joys, every

comfort, even spiritual comforts, become grievous to me; because, as long as I behold Thee not openly in Thy glory, nothing in this life can be of any solid comfort to me. Oh come then, my God, and take me to Thyself, and make me Thine for ever! but till that happy day arrive, I must form myself to patience, and submit to Thee in all my desires: for Thy saints also, O my God, who now rejoice with Thee in heaven, whilst they were living in this valley of tears, expected in faith and great patience the coming of Thy glory. What they believed, I believe; what they hoped for, I also hope for; and whither they are gone, I trust that I also, through Thy grace, shall go. In the mean time I will walk in faith, encouraged by their example, and strengthened by the frequent participation of these Divine mysteries, at which Thou hast permitted me to be present (*in spirit and affection*) this morning. For this my soul desires to bless Thee, and all that is within me to praise and glorify Thy holy name; and I earnestly beseech Thee to accept in mercy the homage we have paid Thee this day, and grant that we may be sensible of the fruits of these holy mysteries in our souls, so as daily to increase in virtue and perfection before Thee, till at last we come to enjoy Thee in Thy kingdom. Grant this, we beseech Thee, O Jesus Christ, our Lord and Saviour, who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

The Blessing.

May the peace and blessing of the Almighty God, the Father, the Son, and the Holy Ghost, come down upon us, and dwell with us for ever and ever. Amen.

A Prayer after Mass.

I render Thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of Thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply my defects, pardon my distractions and indevotions, and grant that, by the strength and virtue of those Divine mysteries, I may go on cheerfully in the path of Thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage; till I shall one day happily arrive at Thy heavenly kingdom, where, with Thy blessed saints and angels, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more feelingly celebrate Thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

CHAPTER IV.

PRAYERS AND HYMNS FOR VARIOUS OCCASIONS PROPER FOR ALL CHRISTIANS.

SECTION I.

Invocation of the Holy Ghost.

Q. WHAT is meant by the *invocation of the Holy Ghost?*

A. It is having recourse to the Holy Spirit of God, the third person of the ever-blessed Trinity, earnestly invoking His Divine assistance to enlighten, direct, and conduct us in all our ways.

Q. Why are we to invoke the Holy Ghost in particular, more than any other of the Divine Persons, for this assistance?

A. Not that we are to neglect praying to the other Persons also, as we know that all the three Persons are one and the same God, having all three the self-same Divine substance and attributes, from Whose infinite power and goodness *every best gift and every perfect gift is*, James, i. 17. But because pouring down the grace of God into our souls, enlightening our understandings, directing us in our doubts, inspiring us with wholesome counsel, strengthening our weakness, and, in a word, all the heavenly helps and effects of the Divine love necessary

for conducting us in the way of salvation, are, by a peculiar appropriation, attributed in a special manner to the operation of the Holy Ghost. Hence He is called in Scripture *the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness, and the Spirit of the fear of the Lord*, Isa. xi. 2; these being the blessed effects which He produces in the souls of those who, with a humble confidence and fervent prayer, call upon His assistance.

Q. Are all these important favours attributed in the Scriptures to the operation of the Holy Ghost?

A. The Scriptures are exceedingly clear and express on this head, and show us, (1.) That He enlightens our understanding with the knowledge of heavenly truths; for *the things that are of God no man knoweth, but the Spirit of God. Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God*, 1 Cor. ii. 11. And *the Holy Ghost*, says our Saviour, *Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you*, John, xiv. 26. And, *When He, the Spirit of truth, is come, He will teach you all truth*, John, xvi. 13. (2.) That He strengthens our weakness, and enables us to conquer our corrupt nature, that we may secure eternal life; *likewise the Spirit helpeth our infirmities*, Rom. viii. 26. And therefore we are told, *Walk in the Spirit, and you shall not fulfil the lusts of the flesh*, Gal. v. 16. *For if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live*, Rom. viii. 13. Here the holy apostle prays for his faithful Romans thus: *Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost*, Rom. xv. 13. (3.) That He

leads and conducts those who belong to God; for *whosoever are led by the Spirit of God, they are the sons of God*, Rom. viii. 14; *but if any man have not the Spirit of Christ, he is none of His*, Rom. viii. 9. (4.) That He inflames our hearts with the love of God, *because the charity of God is poured abroad in our hearts by the Holy Ghost Who is given to us*, Rom. v. 5. (5.) That He teaches us to pray, *For we know not what we should pray for as we ought, but the Spirit Himself asketh for us with unspeakable groanings*, Rom. viii. 26; that is, by inspiring us and teaching us how to pray. (6.) That he adorns our souls with all virtues; for *the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity*, Gal. v. 22. (7.) That He comforts us in all our tribulations: *I will ask the Father*, says our blessed Redeemer, *and He shall give you another Comforter, the Spirit of truth; . . . and you shall know Him, because He shall abide with you, and be in you*, John, xiv. 16. St Paul assures us that *the kingdom of God*, which is in the souls of the just in this mortal pilgrimage, *is not meat and drink, but justice, and peace, and joy in the Holy Ghost*, Rom. xiv. 17; namely, by reason of those heavenly consolations with which He comforts the soul, even in the greatest afflictions.

Here then we may see the many admirable graces and favours which are bestowed upon our souls by the operation of the Holy Ghost, and the need we have of this His heavenly assistance is beyond expression. The Word of God assures us, that *we are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God*, 2 Cor. iii. 5; and that *no man can say the Lord Jesus* (in a way that can be conducive to his salvation), *but by the Holy Ghost*, 1 Cor. xii. 3. That it is God *Who worketh in us both to will and to accomplish*,

according to His good will, Philip. ii. 13. And that *it is He Who begins the good work in us, and Who also perfects it*, Philip. i. 6. How assiduous, then, and earnest ought we to be, in having recourse to the blessed Spirit of God, Who works all good in our souls, and by frequent and fervent invocations imploring His Divine assistance in all our necessities, in all our tribulations, in all our difficulties, in all dangers, in all temptations, and in every work we undertake! Nothing can be well done without the help of His grace; nothing can succeed without His blessing; nothing can conduce to our salvation but by His assistance; and the most efficacious means to procure His favour is frequent and fervent prayer; for Jesus Christ Himself assures us that *our heavenly Father will undoubtedly bestow His Holy Spirit on those that ask Him.*

Q. In what manner ought we to practise this useful exercise?

A. It may be done, with great profit, in two different ways: (1.) By short ejaculatory prayers, taken either from the language of the Church or from the Holy Scriptures, which, being frequently offered to God from a humble and contrite heart, penetrate the clouds, pierce His paternal heart, and bring down to our souls an ample benediction. This exercise was greatly practised and is highly commended by all the saints of God, and was one of the principal means by which the ancient solitaries arrived at the highest perfection. It has also many advantages peculiar to itself; for it can be practised at all times, on all occasions, in the midst of company, and of external employments; being performed in the secret of the heart, it can be known by none, whosoever be present, and is therefore not exposed to the danger of vainglory. These ejaculations being short, do

not fatigue the mind, which on that account is less exposed to be distracted; and being frequently repeated, keep up the spirit of fervour and attention to the Divine presence. (2.) This holy exercise is also performed by the daily use of those sacred hymns and prayers which the Church has appointed for honouring and invocating the Holy Ghost, and imploring His Divine assistance.

Ejaculations for invocating the Assistance of the Holy Ghost.

Come, Holy Ghost, replenish the hearts of Thy faithful, and kindle in us the fire of Thy Divine love.

O Divine Spirit, incline unto my aid; O Lord, make haste to help me.

Conduct me, O Lord, in Thy justice, and because of the enemies of my soul direct my way in Thy sight.

Consider and hear me, O Lord my God; enlighten my eyes, that I may never sleep in death.

O Divine Spirit, make the way known to me wherein I should walk; for I have lifted up my soul to Thee. Teach me to do Thy will, for Thou art my God.

Give me grace, O God, to do Thy will, with a great heart and a willing mind.

Inebriate my soul with Thy holy love, O Thou sovereign beauty!

O uncreated fire, when wilt thou consume whatever is imperfect in my soul?

I offer up myself a victim to Thy holy will, O my God; do Thou with me whatever Thou pleasest.

These may serve as specimens of ejaculations, of which any one may make a collection for himself, on various subjects, and addressed to any of the Divine

persons, from various books of piety, or from the Sacred Scriptures, particularly from the Psalms; and to use them with profit, he may either choose one or more for each day; or if he has acquired a habit of using them, and they are become familiar to his soul by practice, he may, without confining himself to any one in particular, use them as the disposition of his soul requires, or his devotion shall suggest.

Hymns and Prayers of the Church for Invoking the Holy Ghost.

The Hymn *Veni Creator.*

Creator Spirit, by whose aid
The world's foundation first was laid,
Come visit every pious mind,
Come pour Thy joys on humankind;
From sin and sorrow set us free,
And make us temples worthy Thee,

O source of uncreated light,
The Father's promised Paraclete!
Thrice holy font, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and Thy sacred unction bring,
To sanctify us, while we sing.

Plenteous of grace, descend from high,
Rich in Thy seven-fold energy;
Thou strength of His Almighty hand,
Whose power doth heaven and earth command;
Proceeding Spirit, our defence,
Who dost the gift of tongues dispense,
And crown Thy gift with eloquence!

Refine and purge our earthly parts,
But oh inflame and fire our hearts;
Our frailties help, our vice control,
Subject the senses to the soul;
And when rebellious they are grown,
Then lay Thy hand, and hold them down.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.
Make us eternal truths receive,
And practise all that we believe;
Give us Thyself, that we may see
The Father and the Son by Thee.

Immortal glory, endless fame,
Attend th' Almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Paraclete, to Thee. Amen.

V. Send forth Thy Spirit, and they shall be created.
R. And Thou shalt renew the face of the earth.
V. O Lord, hear our prayers.
R. And let our supplications come unto Thee.

Let us Pray.

O God, Who, by the illumination of the Holy Ghost, didst instruct the hearts of the faithful; grant that, by the same Spirit, we may have a right understanding in all things, and evermore rejoice in His holy consolation: through our Lord Jesus Christ, Thy Son, Who, with thee and the same Holy Ghost, liveth and reigneth one God, world without end. Amen.

The Hymn *Veni Sancte Spiritus.*

Come, Holy Ghost, send down those beams
Which sweetly flow in silent streams
From Thy bright throne above:
Come Thou, the Father of the poor,
Thou bounteous source of all our store,
Come, fire our hearts with love.

Come Thou, of comforters the best,
Come Thou, the soul's delicious guest,
The pilgrim's sweet relief;
Thou art our rest in toil and sweat,
Refreshment in excessive heat,
And solace in our grief.

O sacred light, shoot home Thy darts,
And pierce the centre of those hearts
Whose faith aspires to Thee!
Without Thy Godhead nothing can
Have any price or worth in man—
Nothing can harmless be.

Lord, wash our sinful stains away,
Water from heaven our barren clay,
Our wounds and bruises heal.
To Thy sweet yoke our stiff necks bow,
Warm with Thy fire our hearts of snow,
Our wandering feet repel.

O grant Thy faithful, dearest Lord,
Whose only hope is Thy sure word,
The seven gifts of Thy Spirit;
Grant us in life t' obey Thy grace,
Grant us at death to see Thy face,
And endless joys inherit. Amen.

V. Send forth Thy Spirit, and they shall be created.
R. And Thou shalt renew the face of the earth.
V. O Lord, hear our prayers.
R. And let our supplications come unto Thee.

Let us Pray.

O God, Who, by the illumination, &c., *as above.*

Or,

O God, to Whom every heart is open, every will is manifest, and from Whom no secret lies concealed; purify, by the inspirations of the Holy Ghost, the thoughts of our hearts; that we may perfectly love Thee, and worthily praise Thee; through our Lord Jesus Christ Thy Son, Who, with Thee and the same Holy Ghost, liveth and reigneth one God, world without end. Amen.

A Prayer before our ordinary Actions.

Direct, we beseech thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended; through Christ our Lord. Amen.

A Prayer to obtain the Spirit of Wisdom.—Wis. ix. 1.

O God of my fathers and Lord of mercy, Who hast made all things by Thy word, and by Thy wisdom hast appointed man *to serve Thee;* give me Thy *heavenly* wisdom, that sitteth by Thy throne, and cast me not off

from among Thy children: for I am Thy servant and the son of Thy handmaid, a weak man and of short time, *and incapable to do Thy will, or walk in the way of Thy commandments, without Thy grace to guide and assist me;* for however perfect one be before the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded *in Thy sight.* Send therefore the Spirit of wisdom out of Thy holy heaven, and from the throne of Thy majesty, that *He* may be with me, and labour with me, that I may know what is acceptable with Thee: for He knoweth and understandeth all things, and shall lead me soberly in my work, and shall preserve me by *His* power; so shall my works be acceptable in Thy sight, *and my soul be agreeable to Thee, which is the only thing my heart desires in time and for eternity:* through Christ our Lord. Amen.

Section II.

Of Thanksgiving.

Q. What is meant by the exercise of thanksgiving?

A. It is an exercise of piety which regards the whole man, both the dispositions of our heart, our words, and our actions. (1.) As it regards the heart, it consists in a deep sense of the numberless benefits, graces, and favours, which we are continually receiving from the infinite goodness of God; in a high esteem of those benefits which are in themselves of such vast importance for our happiness; in a humble acknowledgment of the infinite obligations we lie under to God for bestowing such important and valuable favours upon us, who

are so unworthy of them, and have so often abused them; and in consequence of all this, in making Him the best return we can for so much goodness, by the most tender affections of a grateful and loving heart. (2.) As it regards our words, it consists in frequently expressing these dispositions of heart by fervent acts of gratitude and love, thanking and praising Him for His infinite goodness, and inviting all creatures in heaven and earth to join with us in this holy exercise. (3.) As it regards our actions, it consists in a careful attention to obey His holy law, and to do what is agreeable to Him; and in doing this with the sole design of pleasing Him, and of giving this practical testimony of our affection and gratitude for His benefits and favours.

Q. Is this exercise of thanksgiving agreeable to God?

A. Nothing can be more so; because one of the principal duties He requires from us is to entertain a just value of His favours, and a grateful sense of our obligations, for by this we honour His infinite goodness, and give Him the tribute of praise and glory which is due. Besides, the feelings of our hearts show us how agreeable this holy exercise must be to God. When we do any service to our fellow-creatures, we are pleased if they are grateful. Gratitude is approved by the general voice of mankind, and ingratitude is detested. How much more detestable must we be in the eyes of God if ungrateful for the many favours we receive from Him, considering who He is, who we are, and that the benefits He bestows on us are infinitely more valuable than any service we can possibly do to one another?

Q. Is this holy exercise profitable to our own souls?

A. Whatever we do that is agreeable to God never fails to be advantageous to ourselves. All the favours we receive from Him are intended for His own glory

and our salvation; and when we are careful to render Him praise and glory for His benefits, He never fails to increase them, that they may the more effectually contribute to our salvation. A cup of cold water given for His sake shall not be without its reward; and our Saviour assures us of this when He says, *Every branch in Me that beareth fruit My Father will purge it, that it may bring forth more fruit*, John, xv. 2. Nothing more powerfully moves Him to bestow greater graces upon us than our being truly thankful, from a sincere heart, for those we have already received; and, on the contrary, nothing more justly provokes Him to withdraw His graces than our being ungrateful for them. Besides, a grateful heart implies esteem of the favours received, and love of the benefactor; whereas an ungrateful heart shows a disregard, if not a contempt, of both.

Q. Does Almighty God require this duty from us?

A. He most strictly requires it: *In all things give thanks; for this is the will of God in Christ Jesus concerning you all*, 1 Thess. v. 18. *All whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him*, Col. iii. 17. *Be ye filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord; giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father*, Eph. v. 18. In these words we see the universality of this duty: *in all things—in word, in work, and in the heart.* And hence it was, that when Tobias the younger was returning to his father after a long journey, the angel Raphael, who was his companion, said to him: *As soon as thou shalt come into thy house, forthwith adore the Lord thy God, and give Him thanks.* We also see the strictness of this duty,

for it *is the will of God concerning us all.* And lastly, we see the manner of performing it: *in Christ Jesus, in the name of our Lord Jesus Christ;* because in Him, and through Him alone, our thanksgiving can be acceptable to God.

Q. As the expression, *in all things*, includes even the crosses and sufferings to which we are daily exposed in this mortal state, are we commanded to thank God for them also?

A. Most undoubtedly; for in whatever light our self-love may view these things, yet our holy faith assures us that they all are disposed and regulated by the Divine providence, with the most perfect knowledge and ineffable goodness; that not a hair of our head shall fall to the ground without our heavenly Father; and that everything will infallibly promote our greater good, if we do not fail on our part in making proper use of it; for *all things work together unto good to them that love God*, Rom. viii. 28. We are exhorted, therefore, to rejoice under crosses and trials, and to look upon them as real mercies and favours from the hand of God, and as the most endearing proofs of His fatherly love. See Chap. I., No. 10. God justly requires that we should thank Him for them, as well as for His other benefits, which are more agreeable to nature. And this was the constant practice of the saints and holy servants of God. Job, in the midst of all his sufferings, *fell down upon the ground and worshipped, and said, . . . The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so it is done; blessed be the name of the Lord*, Job, i. 20. Tobias, when reduced to poverty and struck with blindness, *repined not against God, because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life*, Tob. ii. 13. In-

deed, to thank God, with a grateful heart, for trials and afflictions, is one of the most acceptable sacrifices we can offer to Him; because it is contrary to self-love, to the feelings of our corrupted nature, and at the same time it includes a high degree of the love of God, of filial confidence in His fatherly goodness, and humble subjection and conformity to His holy will—virtues the most beneficial to our souls.

Q. In what manner are we to practise this duty of thanksgiving?

A. A grateful soul, sensible of the inestimable favours she receives from God, will never want the inclination, nor be at a loss for words to thank and praise Him. Now this may be done in two different ways: first, by having a collection of short ejaculations, acts of praise and thanksgiving, accustoming ourselves to use them frequently every day, till by practice the exercise becomes familiar and habitual. Secondly, upon more especial occasions, and even as a part of our daily prayers, to use the hymns and prayers of thanksgiving appointed by the Church for that purpose. The following acts will serve as specimens of the former sort, taken chiefly from the Psalms, which are full of such acts.

Bless the Lord, O my soul, and let all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.

I will praise Thee, O my God, while I live; I will glorify Thy holy name while I have my being.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Thanks be to God for all His benefits.

Praise be to Thee, O Christ; blessed be Thy holy name, O Jesus.

I will bless the Lord at all times; His praise shall ever be in my mouth. O magnify the Lord with me, all ye holy angels; praise ye Him, all His saints.

My soul shall rejoice in the Lord, and shall be delighted in His salvation.

Give glory to the Lord, for He is good; for His mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Not to us, O Lord, not to us; but to Thy holy name give the glory.

The Hymn Te Deum, *used by the Church on all solemn Occasions of Thanksgiving.*

Thee, Sov'reign God, our grateful accents praise;
We own Thee Lord, and bless Thy wondrous ways:
To Thee, eternal Father, earth's whole frame
With loudest trumpets sounds immortal fame.
Lord God of Hosts! for Thee the heavenly powers
With sounding anthems fill the vaulted towers.
The Cherubs *Holy*, *Holy*, *Holy*, cry,
Thrice *Holy*, all the Seraphim reply.
Both heaven and earth Thy majesty display;
They owe their beauty to Thy glorious ray.
Thy praises fill the apostles' sacred choir,
The train of prophets in the song conspire;
Legions of martyrs in the chorus shine,
And clothed in white their vocal music join.
With these Thy Church, inspired with heavenly art,
Around the world maintains a second part;
And tunes her sweetest notes, O God, for Thee,

The Father of unbounded majesty:
Thy Son, adored copartner of Thy seat,
And equal everlasting Paraclete.
Thou King of glory, Christ, of the Most High,
Thou coeternal filial Deity!
Thou, who to save the world's impending doom,
Didst deign to dwell within a virgin's womb;
Who, having conquered death, and crushed his power,
Didst open wide heaven's gate (*O happy hour!*)
To give access, and make Thy faithful way;
From God's right hand Thy filial beams display.
Thou art to judge the living and the dead,
Then spare those souls, for whom Thy veins have bled;
Oh take us up among Thy blest above,
To share with them Thy everlasting love.
Preserve, O Lord, Thy people, and enhance
Thy blessing on Thine own inheritance.
For ever raise their hearts, and rule their ways;
Each day we bless Thee, and proclaim Thy praise.
No age shall fail to celebrate Thy name,
No hour neglect Thy everlasting fame.
Vouchsafe, O Lord, this day we now are in,
To keep us free from every stain of sin.
Have mercy, Lord, and by Thy heavenly grace,
For Jesus' sake our former sins efface.
As we have hoped, do Thou reward our pain;
In Thee we hope, let not our hope be vain.

Let us Pray.

O God, of Whose mercies there is no number, and of Whose goodness the treasure is infinite, we humbly thank Thy Divine Majesty for the gifts Thou hast bestowed upon us: always beseeching Thy clemency, that Thou,

Who grantest the requests of those that humbly ask, wilt not forsake us, but dispose us for the rewards to come: through Jesus Christ, our Lord. Amen.

Section III.

Acts of the most necessary Virtues.

Q. What is meant by an act of virtue?

A. Virtue, properly speaking, is an habitual inclination of the soul to what is morally good; and when exerted in performing a morally good action, it is called an act of virtue. Thus a person may be naturally inclined to compassionate his fellow-creatures in distress, and this is a virtuous disposition of the soul, because compassion is a moral virtue. If, when occasion offers, a person actually assists his neighbour, he performs an act of the virtue of compassion. So a person, considering the infinite sanctity and veracity of God, may be habitually disposed to believe whatever God has revealed to man; which is the habit or virtue of Divine faith: and if he openly professes his belief in all, or any particular revealed truth, he performs an act of faith.

Q. Are there different kinds of these virtuous dispositions?

A. The habits of virtue are of three kinds: natural, supernatural or infused, and acquired. (1.) *The natural habits of virtue* are those natural good dispositions with which one is born; for though our nature was corrupted by original sin, yet it was not totally changed; there still remain in us traces of original rectitude, and there are few or none without a natural inclination to some virtue. Natural virtues are found among heathens as well as

Christians. As such, they have indeed no merit before God worthy of eternal life; for nothing contributes to salvation that does not flow from the grace of Jesus Christ: yet these natural virtues are of no small service to the possessor, because, when sanctified by grace, they elevate him to a perfect acquisition of the virtues to which he is inclined; they also contribute to a person's happiness in this world, making him an amiable member of society, and leading him to perform acts for which he receives a temporal recompense from God, "Who will render to every one according to his works."

(2.) *Supernatural habits of virtue* are those which God infuses into the soul by His holy grace; for justification —which *is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God*, Wis. vii. 25—not only purifies the soul from sin, but also adorns it with habits of all Christian virtues. It *maketh a friend of God, . . . teaches the knowledge of God, . . . and teacheth temperance, and prudence, and justice, and fortitude*, Wis. vi. 27; viii. 4—that is, it infuses into the soul supernatural habits of these virtues, and gives facility in practising them. This is the effect of Divine mercy through the merits of Christ, whose grace produces these holy dispositions in our souls; and hence the acts of virtue which we perform with these holy dispositions, being sanctified and adorned by the grace of Christ, become acts of Christian virtue, and meritorious of eternal life.

(3.) *Acquired habits of virtue* are those which we obtain by our own efforts. To understand this, we must observe that every inclination of the soul, whether to good or evil, whether natural or supernatural, becomes stronger the oftener it is put in action. By repeated acts

a habit is acquired, and this habit becomes stronger the oftener the acts are repeated. Habit not only gives the soul a facility in peforming these acts, but even an inclination towards them, and makes her find pleasure and satisfaction in them. Hence the common saying, that "custom becomes a second nature." The soul seems to be remoulded by the force of habit, and what at first was difficult becomes easy and agreeable. The perfection of any virtue is acquired by continual daily practice, and its acts are rendered natural and pleasant to the soul.

Q. How then do we acquire the perfection of Christian virtues?

A. The implanting Christian virtues in the soul, as to their beginning, increase, and perfection, is the work of God; for *no man can come to Me*, says our blessed Saviour, *unless it be given him by My Father*, John, vi. 66. *We are not sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God*, 2 Cor. iii. 5. *It is God who worketh in us both to will and to accomplish, according to His good will*, Philip. ii. 13. And *it is He who begins the good work in us, and who also perfects it*, Philip. i. 6.

When God begins the good work in us, by exciting us to good, infusing His justifying grace, and the supernatural habits of Christian virtues, into our souls, He does this through the merits of Christ, without any previous merit on our part; for *we are justified freely by His grace, through the redemption that is in Christ Jesus*, Rom. iii. 24. He lays the foundation of Christian virtues in our souls; but in order to increase and perfect them He demands our co-operation. He requires us to exercise ourselves in frequent voluntary acts of these virtues, that we may acquire a

permanent habit, and conceive a fervent affection towards them.

God provides us with frequent occasions of practising these virtues. He excites us by His actual grace and the inspirations of His Holy Spirit; and in proportion as we co-operate with these holy inspirations His justifying grace is increased in our souls, the supernatural habits of virtue are strengthened in us, and the more abundantly also are His actual graces bestowed upon us. Thus the soul, continuing faithful to her God and profiting by grace, daily receives new and greater favours from His bounteous liberality, and advances towards the perfection of Christian virtue. This our Saviour beautifully describes under the similitude of the vine: *I am the true vine, and My Father is the husbandman: every branch in Me that beareth fruit He will purge it, that it may bring forth more fruit*, John, xv. 1.

Q. What practical consequences flow from these truths?

A. From these it appears, (1.) That the supernatural habits of Christian virtue which God infuses into our souls by His sanctifying grace, and the actual grace by which He excites and enables us to bring them forth to action, are the seeds which He sows in our souls, from which He requires that we should bring forth much fruit, to remain for ever for His glory and our own salvation. For this purpose He has chosen us, and made us members of His body, the Church. *You have not chosen Me, but I have chosen you, and have appointed you that you should go, and should bring forth fruit, and your fruit should remain*, John, xv. 16. *In this is My Father glorified, that you bring forth very much fruit*, John, v. 8. And to show the necessity of bringing forth fruit from this heavenly seed, He says, *Every branch*

in Me that beareth not fruit My Father will take away, v. 2 : that is, as He afterwards explains it, *It shall be cast forth as a (useless) branch, and shall wither; and they shall gather it up, and cast it into the fire, and it burneth*, v. 6. (2.) That these graces are the talents which our heavenly Master delivers to us to trade with and improve during our mortal life, and for which He will one day demand an account, and amply reward us in proportion to our gain; but that if we be slothful and unprofitable, He will condemn us *to the exterior darkness*, where there is nothing *but weeping and gnashing of teeth*, Mat. xxv. 30. (3.) That the fruit to be produced from these seeds, and the gain to be made of these talents, consist in acquiring solid virtues by frequent and daily exercise of their proper acts.

Q. Are the acts of virtue of different kinds?

A. The acts of virtue are of two kinds, external and internal; those performed outwardly, and those exercised in the heart between the soul and God. Thus, when a person, considering the infinite sanctity and veracity of God, assents internally with firm belief to any truth revealed by God, he makes an internal act of faith; and when he openly professes this belief, he makes an external act of faith. So also when a person, from a deep conviction of the infinite majesty of God, and of his own nothingness, humbles himself in the Divine sight, he makes *an internal act of humility;* and if from the same conviction he performs any outward action which is abject in the eyes of men, as our Saviour did when He washed His disciples' feet, he then performs *an external act of that virtue.* In like manner, when a person cheerfully forgives an injury for God's sake, and blesses and prays for him who inflicts it, this is *an internal act of Divine charity towards his neighbour;* and

when he returns good for evil, this is *an external act of the same Divine virtue.*

Q. How often ought one to practise these acts of virtue?

A. Occasions of performing external acts of virtue do not always occur; but the general rule is, never to permit an opportunity to pass unimproved. In external acts of virtue, however, we must study to preserve a pure intention of pleasing God; for as these are exposed to the eyes of men, our self-love leads us to seek human praise and esteem in them, and whatever we do with this view, loses all merit in the sight of God. Our Saviour is explicit upon this point, when He assures us that in almsgiving, prayer, or fasting, if we seek to be seen and praised by men, we shall have no merit before God, who will reward nothing which is not done for His sake alone.

The internal acts of virtue we may practise at all times and in all places. In all circumstances we may converse in our hearts with God, honouring Him by internal exercises; and the more frequently we do so, the more securely and speedily shall we advance in virtue. But these internal acts must be performed sincerely. It is not enough to repeat words from books or memory; we must reflect on the presence of God who dwells in the centre of our souls, and resolve with the full affection of our heart to perform in action, when occasion offers, what our words express.

Q. In what manner may these internal acts of virtue be produced?

A. In various ways: by expressing to God our ardent desire of any virtue—by admiring the supernal beauty and excellence of it—by offering ourselves to God, that He may implant it in our souls—by praying for it, and

resolving to practise it; but the formal act of any virtue consists in the exercise of it in our hearts. Thus, as the virtue of Divine faith consists in believing the truths revealed by God, because He, who is truth itself, has revealed them,—when we declare in our hearts to God our belief in any particular truth, because He has revealed it, this is *a formal act of Divine faith*. The virtue of Divine hope consists in a firm expectation of eternal happiness, and of the means to acquire it, because God, who is infinitely good and powerful, has promised to bestow this through the merits of Christ, on those who obey Him; and when we protest to Almighty God our trust that He will enable us to work out our salvation, and bring us at last to that happiness, this is *a formal act of Divine hope*. So also, as the Divine virtue of charity consists in loving God, and preferring Him before all things, because of His infinite goodness and excellence,—when we declare to God that we love Him in this manner, and upon that account, this is *a formal act of Divine love*. These internal acts are the most excellent and profitable, because by them we directly pay homage to God and His Divine perfections, subjecting ourselves with all our powers and faculties to Him.

Q. As the virtues are numerous, and it would seem impossible for any one to acquire them all at the same time, what order ought we to observe in the acquisition of them?

A. All Christian virtues are so intimately connected with each other, especially in their root, which is the love of God, that if a person applies himself in earnest to acquire any one in perfection, the others will naturally follow—especially if that to which he applies be one of the more excellent and comprehensive virtues, or opposed to the vicious disposition which predominates

in his soul. Hence the following rules are to be observed: (1.) Every one must examine his own heart, in order to discover the virtue of which he stands most in need, and exercise himself principally in frequent acts of it, and likewise in acts of detestation of the contrary vices, vigorously resisting the opposition which self-love, bad habits, or the temptation of Satan, may cast in his way. (2.) There are certain virtues which more particularly contribute to our spiritual advancement, as meekness and patience under trials and crosses, purity of intention, and entire conformity to the will of God; and whoever exercises himself diligently in these, will soon experience their admirable effects. (3.) Every Christian ought to endeavour to strengthen in his soul the Divine virtues of faith, hope, charity, resignation to the will of God, and humble contrition for his sins; and therefore the acts of these virtues ought to form part of our daily prayers, and be the favourite subjects of our frequent ejaculations.

Q. Why are these virtues so necessary?

A. For several reasons. (1.) Because as God Himself is the immediate object of them, they contribute more than any other to the union of the soul with God, in which all perfection and happiness consist. (2.) Because by them we render, in the most perfect manner, Divine homage and adoration to God, which ought to be our frequent and daily occupation. (3.) Because if these virtues be deeply rooted in the soul, they will prove an invincible defence against *all the fiery darts of the wicked one.* (4.) Because they will also prove our surest shield against the assaults of the devil at the approach of death; for at that awful moment, Satan directs his attacks principally against these virtues. (5.) Because a late chief pastor of the Church, *Pope Benedict*

XIV., sensible of the great benefit of frequent acts of faith, hope, charity, and contrition, to encourage the faithful to the exercise of these acts, granted a plenary indulgence to every one who shall devoutly use it once every day successively for a month, and, on any day within that month, shall devoutly approach to the holy sacraments of penance and communion, and pray for the good of the Church and the peace of Christendom. This favour has been confirmed by the Popes who succeeded him, to his present Holiness, *Pius* VI., whose immediate predecessor, *Clement* XIV., "Embracing with paternal charity" (*to use his own words*) "all the faithful of Christ who dwell among unbelievers, and intending to promote among them the most pious and wholesome use of making frequent acts of the Divine virtues of Faith, Hope, and Charity, has been pleased to grant an Indulgence of seven years to all the faithful who, being disposed by contrition of heart, shall at any time attentively and devoutly recite the said acts. Which grant is to stand good for all future times." But we must observe that the acts here understood are precise formal acts, by which the soul exercises these virtues, expressing the very motives for doing so. Short forms of such acts we have seen above, Chap. II., at the close of Morning Prayers. More ample forms of them are given here, after the following short collection of ejaculatory acts of the principal virtues, which may be used at any time throughout the day, and amidst our ordinary employments.

Ejaculatory Acts of various Virtues.

Faith.

O Lord Jesus, I believe; help Thou my unbelief, and increase my faith, my Lord and my God.

Lord, to whom shall we go? Thou hast the words of eternal life; and I believe that Thou art Christ, the Son of the living God, the Saviour of the world.

Thy testimonies are exceeding credible; holiness becometh Thy house, O Lord, for length of days.

O Holy Trinity, one God in three persons, I believe in Thee.

Give me grace, O my God, to show forth my faith by my works, and never to do anything unbecoming the sacred truths of Thy Gospel.

Thy words, O Lord, have I hid in my heart, that I may not sin against Thee.

I will meditate on Thy eternal truths, and will consider Thy ways. I will think on Thy justifications; I will not forget Thy words.

Give me understanding, and I will search Thy law, and I will keep it with my whole heart.

Hope.

Thou art my protector, O Lord; in Thee have I put my trust.

In Thee, O Lord, I have hoped; let me never be confounded.

Incline Thine ear to me, O God, and save me; be Thou to me a God, a protector, and a place of strength, that Thou mayest make me safe; for Thou art my strength and my refuge.

By Thee I have been confirmed from the womb; from my mother's womb Thou art my protector; in Thee alone, O God, all my hopes are placed.

Thou art my patience, O Lord; Thou art my hope from my youth. Do not forsake me when age comes on, and in the time of my distress be Thou my protector.

Though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me; Thy rod and Thy staff, they have comforted me.

O my God, I am poor and needy; but as I know not what to do, I can only turn my eyes to Thee, who alone can deliver me from all my enemies.

The Lord is my light and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid?

God is my refuge and my strength, my helper in all my afflictions; therefore I will not fear when the earth shall be moved, and the mountains removed into the heart of the sea.

O most merciful God, though my sins are many and grievous, yet will I hope in Thee; for I know that Thy mercy is infinitely above all my misery.

Whatever afflictions Thy blessed providence shall see fit to send upon me, yet will I trust in Thee; yea, though Thou shouldst kill, in Thee will I hope.

I have said, Thou art my God; my lots are entirely in Thy hands.

Love of God.

O my God, teach me to love Thee, according to Thy will, with all my heart, and soul, and mind, and strength.

What have I in heaven but Thee? and on earth what do I desire beside Thee?

My flesh and my heart have fainted away; Thou art the God of my heart, and my portion for ever.

It is good for me to adhere to my God; to put my hope in Thee, O Lord my God.

As the hart pants after the fountains of water, so pants my longing soul for Thee, my God.

My soul thirsts after Thee, thou strong and loving God; O when shall I appear before Thy face, and enjoy Thy blessed presence for ever?

O magnify the Lord with me, and let us extol His name together.

O taste and see that the Lord is sweet; blessed is the man that hopeth in Him.

My soul shall rejoice in the Lord, and shall be delighted in His salvation. All my bones shall say, Lord, who is like to Thee?

Let all the earth adore our God, and sing praises to His name; for He is the portion of my inheritance, and my cup; He hath made my lines to fall in goodly places.

Thou hast made known to me, O Lord, the ways of life; Thou shalt fill me with joy with Thy countenance; at Thy right hand are delights for evermore.

How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! But what for them that love Thee?

O love the Lord, all ye His saints; for His holy love is the joy of the soul.

My heart is ready, O God, my heart is ready; give me grace to do what Thou commandest, and command whatever Thou wilt.

Woe is me that my sojourning is prolonged in this

valley of tears. I desire to be dissolved, and to be with Christ.

Mortify in me, O Jesus, whatever displeases Thee, and make me a man according to Thy heart.

Wound me, O Lord, wound the most inward parts of my soul with the darts of Thy love, and inebriate me with the wine of Thy holy charity.

Too late have I known Thee, O infinite goodness; too late have I loved Thee, O eternal beauty.

But now I have found whom my soul loveth; O never let me again be separated from Thee, my God and my all.

Acts of Humility.

O great, O sovereign Being, who only of Thyself dost exist, I humble myself exceedingly before Thee, and confess that I am nothing but dust and ashes.

All nations are in Thy sight as if they had no being at all, and are accounted to Thee as nothing and vanity; what then am I, that Thou shouldst be mindful of me? or what is my father's son, that Thou shouldst regard me?

Man is like to vanity; his days pass away like a shadow, and he never continueth in the same state: but Thou art always the same, and Thy years fail not; Thy glory remaineth for ever and ever.

I confess, my God, that of myself I am nothing, and that without Thy continual preservation I would return in an instant to my primitive nothing.

What then have I to be proud of, O miserable nothing that I am? If I think myself something, whereas I am nothing, I deceive myself, and the truth is not in me.

To Thee, then, O God, to Thee alone, be all honour

and glory; and to me humiliation and confusion of face, which is my due.

I confess, O my God, that every good and perfect gift cometh down from Thee, and that every good that is in me is wholly Thine: Thou hast given it, and Thou canst take it away as Thou pleasest; and none can say to Thee, Why dost thou so?

What then have I which I have not received? And if I have received it, how dare I boast of it as if I had not received it?

And yet, how often have I gloried in Thy gifts as if they had been my own, and robbed Thee of that glory which belongs to Thee alone? Pardon me, O merciful God, for this great folly, and forgive me for Thy mercies' sake.

I acknowledge, O my God, that I am not sufficient of myself, as of myself, to think a good thought, or speak a good word, or to do the least good action that can be acceptable in Thy sight; for without Thee I can do nothing.

Not unto me, then, O Lord, not unto me, but to Thee alone be glory, and honour, and praise, and adoration, for ever.

From henceforth I renounce all self-complacency and self-confidence, and will glory only in my infirmities, that Thy power, O Jesus, may dwell in me.

O God, Thou knowest my foolishness, and my offences are not hid from Thee. Thou knowest my frame; remember, Lord, that I am but dust.

My Father, I have sinned against Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants.

My iniquities are gone over my head, and have made me abominable in Thy sight, like the things I have loved.

O how often have I offended Thee, my good God, in the most ungrateful manner, and become a traitor to Thy sovereign majesty?

How often have I rejected Thy holy inspirations to satisfy my passions? How often have I resisted Thy graces, and abused Thy mercy?

By my iniquities I am become a worm in Thy sight, and no man; and justly deserve to be the reproach of men, and the outcast of the people.

How often have I deserved to be buried in hell for my crimes? and hadst not Thou been merciful, my soul had long ere now been buried in that place of torments.

What then can I suffer in this life equal to my crimes? or that can bear any proportion to what I deserve?

Wherefore, O my God, in satisfaction to Thy offended justice, I desire to be abject and little in the eyes of men, and am willing that all should treat me as my sins deserve.

In honour of Thy glorious humility, O blessed Jesus, I do subject myself to every human creature for Thy sake.

I desire, with a sincere love, to embrace all those that afflict or persecute me, as the salutary instruments in Thy hand of treating me as I deserve.

For love of Thee, I renounce all desire of pleasing myself, or of gratifying my own selfish inclinations.

O blessed Jesus, give me grace to learn of Thee to be meek and humble of heart, that I may be united with Thee, and find rest to my soul.

Ejaculatory Acts of Contrition and Resignation will be given below, in their proper places.

Formal and Complete Acts of some Principal Virtues necessary for Salvation.

Act of Faith.

O my God, eternal light and truth, I firmly believe all those sacred truths which Thy holy Catholic Church believes and teaches, because Thou, Who art the very truth itself, hast revealed them to her. I believe that Thou art one God in three distinct persons, the Father, the Son, and the Holy Ghost; that God the Son was made man, and died on the cross for our salvation, rose again from the dead on the third day, and ascended into heaven, where, sitting on the right hand of God the Father, He sends the Holy Ghost to sanctify our souls; and that He will come again at the last day to judge all men—to reward the good with everlasting happiness in heaven, and to punish the wicked with eternal torments in hell. This is my firm belief; and in this holy faith, O my God, I desire and am resolved, through Thy grace, to live and die. Amen.

Act of Hope.

O my God, because Thou art infinitely powerful and infinitely good and merciful, I firmly hope, through the merits of Jesus Christ, to obtain from Thee the pardon of my sins, the aid of Thy Divine grace to keep Thy commandments perseveringly to the end, and the reward of eternal happiness, which Thou hast promised to them who serve Thee,—as I am resolved to do, by Thy grace, to the very end of my life. Amen.

Act of Charity towards God.

O my God, because Thou art infinitely good in Thyself, because Thou art my supreme and only true happiness and last end, and art infinitely good and bountiful to me, I therefore love Thee above all things—I love Thee with all my heart, and soul, and mind, and strength; and, for the love of Thee, I am willing to part with everything rather than by sin to lose Thee, my God and my all. Amen.

Act of Charity towards our Neighbour.

O my God, lover of mankind, because my neighbour is created to Thy image, is beloved by Thee, Whom I love above all things, and is redeemed by the blood of Jesus Christ, I therefore desire to love every neighbour as myself for Thy sake, as Thou hast commanded me. From my heart I forgive all who have ever offended me; and I beg Thy mercy, grace, and salvation for them and for all mankind. Amen.

Act of Contrition.

O my God, infinitely good, just, and holy, because I love Thee above all things, I am sorry from the bottom of my heart that ever I have offended Thee. I hate and detest all my sins, because they are displeasing to Thee, my good God; and I firmly purpose, through the help of Thy grace, to do penance for them, and never more to offend Thee, but carefully to flee from sin, and all the immediate occasions of it. Amen.

Besides those Acts of Virtues which are necessary for salvation, the following also are very profitable to those who frequently and devoutly practise them:—

Act of Thanksgiving.

O my God, author and fountain of all good, I humbly acknowledge that every good thing I enjoy, both for soul and body, comes from Thy bountiful providence and fatherly love. I therefore thank and praise Thee with all my soul for the numberless favours I have received and daily receive from Thee. O may all Thy holy angels and saints praise and thank Thee for me; and I desire, and hope in Thy mercy, through the merits of Jesus Christ, to join with them in praising Thee for all eternity. Amen.

Act of Resignation.

O my God, sovereign Lord and Ruler of all things, I firmly believe that nothing befalls or can befall me but by Thy Divine appointment or permission, Who hast all the hairs of our head numbered. I therefore resign myself entirely to Thy holy will, cheerfully to receive from Thy fatherly hand whatever Thou pleasest, pain or ease, sickness or health, life or death. Thy holy will be done, O God, and not mine, in me and in all Thy creatures, for time and eternity. Amen.

Act of Adoration.

O infinite and eternal Lord God, ever existing of Thyself, and inexhaustible source of all being, I humbly confess Thy supreme dominion over all things, my own

nothingness before Thee, and my perpetual dependence upon Thee. With most profound humility I adore and worship Thee as my first beginning and last end, my God and my all. Give me grace never to be separated from Thee, my supreme good, my chief and only happiness. Amen.

Acts of Oblation.

O my God, Author of my being, I am Thine. Whatever I am, whatever I have, I received all from Thee; and to Thee alone I justly belong by creation and redemption. I therefore offer myself entirely to Thy glory; my soul and body, my memory, will, and understanding, my senses, my thoughts, my words, and all my actions. Mercifully accept them, O my sovereign Lord, for the love of Jesus Christ; and give me grace, for His sake, to employ them all in Thy service, and for Thy glory. Amen.

Petition.

O my most merciful and bountiful God, I firmly believe that every good and perfect gift comes down from Thee, O Father of mercies; and that without Thee and Thy help I can do nothing. I therefore prostrate myself before Thee, and cry to Thee for mercy: O give me grace never to offend Thee; enable me in all things to please Thee; strengthen me to resist and overcome all temptations; grant me grace to die in peace with Thee, O my God; and bring me at last to Thy eternal glory: through Jesus Christ Thy Son, our Lord and only Saviour. Amen.

Section IV.

Of the Angelical Salutation.

Q. What is the angelical salutation?

A. It is a form of prayer used throughout the whole Church, in honour of the glorious mystery of the incarnation of Jesus Christ, and of His ever-blessed mother, to beg the help of her prayers.

Q. Have we any authority from Scripture for the use of this prayer?

A. It is principally composed of the very words of Scripture; it was brought from heaven, and dictated by the Holy Ghost.

Q. How many parts does it contain?

A. It contains three parts, the origin and meaning of which are thus explained. The first part is the congratulatory address which the angel Gabriel made to the blessed Virgin, and brought with him from heaven; for, when commissioned by the Most High God to announce to her the great mystery of the incarnation, and her happiness in being chosen to be the mother of God made man, *being come into her presence, he said to her, Hail, full of grace, the Lord is with thee; blessed art thou among women*, Luke, i. 28. These words contain the most exalted praises of this holy virgin, and show, (1.) Her great sanctity, being *full of grace;* (2.) The high esteem and immense love that God has for her, which made Him be with her in so singular a manner,—*the Lord is with thee;* and (3.) The inconceivable dignity of being the mother of God, to which she was chosen, which made her *blessed among women;* that is, blessed above all women, or *the blessed one among women*, seeing all the

blessings that any woman ever had received, or afterwards was to receive from God, were nothing in comparison to what was bestowed on Mary.

The second part is the salutation with which St Elizabeth, then six months with child of St John the Baptist, received the blessed Virgin into her house when she came to visit her. Of this the Scripture says, *That when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?* Luke, i. 41. Here we see that St Elizabeth, by inspiration of the Holy Ghost, was immediately instructed in the great mystery of the incarnation, on hearing the voice of Mary; and, rapt in amazement at that glorious object and the immense dignity to which her cousin was exalted, gave utterance to that Divine salutation which the Holy Ghost dictated, and said, *Blessed art thou among women, and blessed is the fruit of thy womb.* These words are a continuation of those before spoken by the angel Gabriel. St Elizabeth first resumes the last words of the angel, saying, *Blessed art thou among women*, thereby declaring the exalted dignity to which the blessed Virgin was raised above all other women; and then she immediately adds, *and blessed is the fruit of thy womb.* This expression announces the praises of Jesus Christ, as the source and origin of the sanctity and greatness of His virgin mother. It likewise shows that all the praise and veneration given to her by the angel Gabriel, or by St Elizabeth, at that time, and afterwards to be given her by the Church of Christ throughout all generations, are ultimately referred to her adorable son Jesus, the author and fountain of all

her sanctity and greatness, by being made man for our salvation, in her sacred womb.

The third part is added by the Church of Christ, with which He promised that the Holy Ghost *should abide for ever and teach her all truth*, guiding and conducting her in everything belonging to His holy worship, according to His good pleasure. This Church of Jesus Christ, admiring and adoring the sacred mystery of *God made man*, the origin and source of all good to man, and desirous of adding the praises uttered by the angel Gabriel and St Elizabeth, proceeds in the same strain, and first declares the sanctity and dignity of Mary, by pronouncing her *holy;* and then, to show whence all her sanctity and dignity proceed, pronounces her *mother of God.* These words applied to the blessed Virgin express her high perfection, her union with God, and her exalted dignity, showing also that the sacred fruit of her womb is no other than God Himself, and that the inconceivable dignity to which the blessed Virgin was raised was that of mother of the great eternal God who made Himself man in her sacred womb, and of her most pure blood, for the salvation of mankind. Lastly, as if astonished at the amazing dignity expressed in these words, *mother of God*, the Church humbly addresses herself to that sacred personage, and begs the help of her powerful prayers for herself and all her children, saying, *Pray for us sinners now, and at the hour of our death. Amen.*

Q. Does the Church recommend the frequent use of this prayer?

A. The Church considers the incarnation of God the Son as one of the greatest mysteries of the Christian religion, which requires from us a continual return of gratitude and praise. It is the first step which the Divine goodness was pleased to take in the great work of

our redemption. Without it that work was not to be performed; for if our Saviour had not been man, He could not have suffered; and had He not been God, His sufferings could not have availed us. The incarnation, therefore, is the source and origin of redemption. It contains in itself the whole mystery of redemption; because the very moment it was accomplished, our incarnate Saviour clearly saw all that He had to do and suffer in His human nature. In perfect obedience to the will of His heavenly Father, He offered Himself a sacrifice to the Divine justice for our sins; for the moment He came into the world, addressing Himself to His Father, He saith: *Sacrifice and oblation Thou wouldst not, but a body Thou hast fitted to Me; holocausts for sin did not please Thee. Then said I, Behold I come; in the head of the book it is written of Me, that I should do Thy will, O God,* Heb. x. 5. Hence it is the most endearing proof of the love of God to man, of which our Saviour Himself says, *God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting: for God sent His Son into the world, that the world might be saved by Him,* John, iii. 16. For these reasons the Church has nothing more at heart than that her children should always retain a grateful sense of this adorable mystery. When it is mentioned during the holy sacrifice, in the Creed and in the Gospel of St John at the end of Mass, she requires both priest and people to testify their veneration by kneeling and adoring God on that account. Seeing, therefore, that the *Hail Mary* or *Angelical Salutation* is a prayer dictated by the Holy Ghost in honour of the Son of God made man, and also of His virgin mother, the Church earnestly desires and exhorts her children to use it frequently.

Q. How does the Church manifest this desire to her children?

A. In several different ways: (1.) Our Saviour expressly commands us, when we pray, to use that most excellent of all forms, *the Lord's Prayer*, which He Himself taught us, and left recorded in His sacred Gospel: *You therefore shall pray in this manner; Our Father*, &c., Mat. vi. 9. And in another Gospel, *He said to them, when you pray, say, Father*, &c., Luke, xi. 2. So the Church exhorts her children, in their daily prayers to God, after the Lord's Prayer, immediately to add the *Hail Mary*. By this we pay daily homage to the mystery of our incarnate God, and beg that through this great mystery, and the intercession of His virgin mother, our prayers may find more ready acceptance with God, and draw down more ample benediction on our souls. This is the universal practice of the faithful, and what we are taught by our pastors from our earliest years. (2.) The Church herself, in the seven canonical hours of public prayer, daily performed by all her clergy, observes the same practice. Six of these hours begin with the *Lord's Prayer*, which is immediately followed by the *Hail Mary;* and the hour of compline, which is the last, and, as it were, the appendix to the whole at the close of the day, ends in the same manner. (3.) She shows the same desire, by her general practice throughout the whole world, in the daily repetition of the *Angelus Domini*. (4.) Lastly, the same appears from her recommendation of the well-known devotion of the rosary, and the general feeling of the faithful in practising it.

Q. What is the nature and design of the *Angelus Domini?*

A. The *Angelus Domini*, so called from the opening words of it in the Latin language, is a form of prayer

particularly designed to commemorate the mystery of the incarnation, and to pray to God for salvation through the merits of our incarnate Saviour. It consists of three sentences, which are taken chiefly from the words of Scripture, and contain an abridgment of the history of the incarnation. After each of these is said the *Hail Mary*, in praise of that great mystery; and a prayer is added for the above purpose.

Q. Is this pious exercise much practised in the Church?

A. It is universally practised in a solemn manner in Catholic countries, where the church-bells are rung three times a-day—in the morning, at mid-day, and at sunset—to call the people to interrupt their employment for a moment, and give praise to God by repeating the *Angelus Domini*. In these countries not having such public warning, each one is left to his own devotion, to do it as near the time as possible.

Q. Does the Church encourage the faithful to this?

A. She does; and several Popes have granted many spiritual favours and indulgences to those who daily and devoutly practise it at the public signal. In these countries they have extended the same to Catholics who regularly perform the devotion three times a-day, as near the time appointed as circumstances will allow.

The Angelus Domini.

The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost.

Hail Mary, full of grace, the Lord is with thee! Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Behold the handmaid of the Lord: be it done unto me according to thy word. Hail Mary, &c.

And the Word was made flesh; and dwelt amongst us. Hail Mary, &c.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

Section V.

Of the Rosary.

Q. What is the rosary?

A. It is a form of prayer addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all He did and suffered, and in honour of His ever-blessed virgin mother, considering the part she had in them; and it is offered up to God in a particular manner, under her patronage, and through her intercession.

On this pious exercise the Rev. Mr Alban Butler, in his Lives of the Saints, October 1st, writes as follows: "It is an abridgment of the Gospel; a history of the life, sufferings, and triumphant victory of Jesus Christ; and an exposition of what He did in the flesh, which He assumed for our salvation. It ought certainly to be the principal object of the devotion of every Christian always to bear in mind these holy mysteries, to return to God a perpet-

ual homage of love, praise, and thanksgiving, to implore His mercy through them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit by the holy impressions which they make on his soul. The rosary is a method of doing this easy in itself, and adapted to the slowest capacity. It is at the same time a sublime exercise of the highest acts of prayer, contemplation, and all interior virtues."

It is composed of three prayers, the most sublime and excellent that can be conceived — namely, *the Lord's Prayer*, *the Hail Mary*, *and the Doxology*, which is an act of supreme adoration of the ever-blessed Trinity. *The Lord's Prayer*, taught us by Jesus Christ himself, is the most perfect model of prayer: it contains in itself the essence of all prayers, and all others are but expositions of it; for, as St Augustine justly observes, "If you run through all the words of other holy prayers, you will find nothing that is not comprised in it." It contains, at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to His holy will, confidence in His fatherly goodness, love of our neighbour, humility, diffidence in ourselves, and compunction for our sins; and surely no prayer can be more pleasing to God, or more efficacious in obtaining whatever we need for soul or body, than that composed by Jesus Christ Himself, and put into our hearts and mouth by Him in whom the Father is well pleased. What words can be so pleasing to our heavenly Father as those of His beloved Son, in whom alone we can be acceptable to Him? It is then more especially agreeable to God, and beneficial to us, when offered up in this holy exercise of the rosary, to honour and adore our Redeemer in all He did and suffered for our redemption, and to implore

His mercy and grace through the merits of these holy mysteries. The Divine origin and excellence of the *Hail Mary* we have seen above. It was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the angel Gabriel, St Elizabeth, and the Church of Christ. It contains an act of adoration and thanksgiving for the great mystery of the incarnation, and in it for the whole work of our redemption, the praises of Jesus Christ, and also of His virgin mother; and ends with a humble petition to her, begging the assistance of her powerful prayers. The *Doxology*, or third prayer used in the rosary, is an act of supreme adoration of the ever-blessed Trinity, by which we offer to God all that praise and glory which was given to Him at the beginning of the creation, which has been continually given from that time, and will be given to Him for eternity. It is thus expressed: *Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.* From the sanctity of these prayers, of which this holy exercise is composed, the excellence of the exercise itself is evident.

Q. In what order are these prayers arranged in the rosary?

A. The principal mysteries of our redemption celebrated in this exercise are fifteen in number, and the prayers are divided into fifteen *decades* or *tens*, corresponding one to each mystery. Each decade consists of one *Lord's Prayer* and ten *Hail Marys*, from which it is called a decade, or a ten; and it ends with the *Glory be to the Father*, &c. This is the vocal part of the rosary, and is the same throughout the whole in every decade. While the tongue is employed in reciting these prayers, the mind has her proper employment; for, first, she addresses the Lord's Prayer to God the Father; then, dur-

ing the ten *Hail Marys*, she contemplates with suitable affections the particular mystery corresponding to each decade; and she concludes the decade with profound sentiments of homage and adoration, while reciting the Doxology.

Q. What are the fifteen mysteries commemorated in the rosary?

A. They are divided into three classes or chaplets, five in each class. Those of the first class are called *the joyful mysteries.* 1. The incarnation of our Saviour. 2. The visitation of St Elizabeth, and the sanctification of St John Baptist. 3. The birth of our Saviour in the stable of Bethlehem. 4. His presentation in the temple, and the purification of His virgin mother. 5. His being found in the temple amidst the doctors, in obedience to His Father's will, after the blessed Virgin and St Joseph had sought him three days with sorrow.

The second class contains *the sorrowful mysteries.* 1. Our Saviour's agony and bloody sweat in the garden. 2. His scourging at the pillar. 3. His being crowned with a crown of thorns, and derided as a mock king. 4. His carrying of His cross through the streets of Jerusalem to Mount Calvary. 5. His crucifixion and death.

The third class contains *the glorious mysteries.* 1. Our Saviour's resurrection. 2. His ascension into heaven. 3. The coming of the Holy Ghost. 4. The assumption of the blessed Virgin. 5. The supereminent glory which she enjoys in heaven.

Q. In what manner ought we to contemplate these mysteries in saying the rosary?

A. While reciting the *Hail Marys*, we must represent to our imagination the substance and most striking circumstances of the corresponding mystery, as if we had been present, and had seen it transacted before our eyes.

By this we both restrain the wanderings of the imagination, and excite pious affections in our heart, suitable to each mystery. In reciting the first decade of the joyful mysteries, for example, imagine yourself present with the blessed Virgin, when the angel Gabriel appeared, and declared to her the great mystery of the incarnation. Endeavour to fix your mind on what passed on that occasion, and to exercise those affections of love, adoration, thanksgiving, and praise, which naturally arise from the love shown by Jesus Christ in that mystery. So also, in reciting the decade of the crucifixion and death of our Saviour, *Imagine yourself*, as St Francis de Sales advises, *to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are they are crucifying your Saviour, in such a manner as the holy evangelists describe.*—Introd. p. ii. chap. iv. Contemplate the blessed Virgin at the foot of the cross, bathed in tears; address the *Hail Marys* to her standing there in an agony of sorrow; and exercise in your heart such holy affections as the sight of these excessive sufferings naturally inspires. The same may be said of all the other mysteries.

Q. Is there any other help to keep our attention fixed upon the mystery?

A. It is an excellent practice, used by many, to express the mystery itself, on which we meditate, in the middle of each *Hail Mary*, immediately after the name of Jesus. This may be done in different words, according to each one's devotion; and will serve much to excite our affections if, in expressing the subject of each mystery, we add that it was done *for us*, or *for our consolation*, or *for our instruction*, as the mystery requires or admits. The following may serve as an example. *In the joyful mysteries*, let the *Hail Marys* of the first decade be said

thus: "Hail Mary, full of grace, the Lord is with Thee! Blessed art thou among women, and blessed is the fruit of thy womb, Jesus, *who was made man for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen." In the second decade, instead of *who was made man for us*, say, *who sanctified St John the Baptist in his mother's womb for us.* In the third decade, *who was born in a stable for us.* In the fourth, *who was presented in the temple to His heavenly Father for us.* In the fifth, *who was found in the temple doing His Father's business for our instruction.*

In the sorrowful mysteries, for the first decade, say, *Who suffered His agony and bloody sweat for us.* 2. *Who was scourged at the pillar for us.* 3. *Who was crowned with a crown of thorns for us.* 4. *Who carried His cross for us.* 5. *Who was crucified and died for us.*

In the glorious mysteries, for the first decade, say, *Who rose from the dead for our justification.* 2. *Who ascended into heaven to prepare a place for us.* 3. *Who sent down His Holy Spirit for our sanctification.* 4. *Who took thee up, both soul and body, to heaven for our comfort and instruction.* 5. *Who crowned thee queen of saints and angels for our consolation.*

Q. Why is the *Hail Mary* so often repeated, and the Lord's Prayer but once in each decade?

A. The great object of this holy exercise is, to adore Jesus Christ in the mysteries of our redemption, and to honour His blessed mother, who had so great a part in them. Now, in the *Lord's Prayer*, there is not a word that relates to these sacred mysteries; but the *Hail Mary*, especially with the additional clause, as just explained, contains nothing else. We begin each decade, however, with the Lord's Prayer, to show that our intention is chiefly directed to God, from whom every good and

perfect gift descends; and we end with the Doxology, to show that we offer up the whole to the glory of the adorable Trinity. The *Hail Mary* we repeat oftener, both because it contains the subject and intention proper to this exercise of devotion; and also, that the mind may contemplate at leisure the mystery proper to each decade.

Q. But does not that imply that we honour the blessed Virgin in this exercise more than God?

A. God forbid! Such a blasphemous thought we detest and abhor. The adversaries of our religion indeed lay this to our charge, but most unjustly; for though the *Hail Mary* is immediately addressed to that ever-blessed Virgin, yet it is evident that all the praises given to her are referred to her blessed Son, as the fountain and source of all her excellence; and to Him in particular benediction and praise are also given in that expression, *Blessed is the fruit of thy womb, Jesus.* When the woman in the Gospel exclaimed, *Blessed is the womb that bore Thee, and the breasts that gave Thee suck;* whom did she praise most—our Saviour or His blessed mother? Undoubtedly our Saviour; for she only pronounced her blessed, for being the mother of such a son. Here the case is the same: the praises given to the blessed Virgin in the *Hail Mary* are only because she was the mother of Jesus Christ, and consequently they all belong much more to Him than to her.

Q. But why fix upon the precise number *ten*, in repeating the *Hail Mary* in each decade.

A. Since it was judged proper, for the above reasons, to repeat the *Hail Mary* more than once, it was necessary for regularity and order to fix upon some definite number, and that chosen seems to have reference to the number of psalms in the Psalter. As the whole exercise is

divided into fifteen parts, and as ten *Hail Marys* are allotted to each, that prayer is repeated one hundred and fifty times. This number corresponds to the hundred and fifty psalms composed by David, and hence this holy exercise is sometimes called the *Psalter of the blessed Virgin.*

Q. What is the meaning of using the beads while reciting the rosary?

A. When the mind is attentive in this holy exercise, and occupied internally with the sacred mystery, or when it is dissipated by distractions, one might fail to observe the exact number of prayers in each decade. To prevent this, and to preserve order, a thing desirable in all our devotions, and commanded by St Paul, who says, *Let all things be done decently, and according to order*, 1 Cor. xiv. 40 — we make use of the beads. These are so arranged that there is always a large one for the *Lord's Prayer*, and ten smaller ones for the ten *Hail Marys.* The large beads are placed at a little distance from the smaller, and mark the end of the decades. Experience shows that the beads are useful for recalling our wandering thoughts, and enabling us to recover our recollection, when it happens to be dissipated. Instead of beads, some use a small ring with ten studs. From this use of the beads, the exercise itself is sometimes called *the Beads.*

Q. Is the rosary a powerful means to obtain favours from God?

A. When said with proper dispositions, there can be no doubt of its great efficacy in obtaining what we ask; for, (1.) What vocal prayers can be more acceptable to God than those dictated and inspired by Himself, and used throughout the whole Church? (2.) What more *powerful motives to incline Him to mercy* than those drawn from the great mysteries of our redemption by Jesus Christ, in Whom, and for whose sake alone, we can

receive any favour from God? (3.) How many public favours, attested by the Church in her public offices, have been obtained by these means? (4.) How many private graces are recorded to have been received from the same source? (5.) St Francis of Sales, in his Introd. p. ii., ch. i., gives this attestation of its efficacy: *The beads are a most profitable way of praying, if you know to use them in a proper manner; and to this end procure some of those little books which teach the way of reciting them.* (6.) Hence we find the rosary highly recommended, and daily practised by the most eminent saints in the Church of Christ. (7.) Many Popes, to encourage the faithful to practise it, have attached spiritual favours and indulgences to its devout recital. (8.) Experience will soon convince all who apply to it in earnest, what a powerful means it is to obtain the object of our petitions from the Almighty.

Q. What do you mean by saying that the rosary contains *powerful motives to incline God to mercy?*

A. When we present a petition to God, we must never presume to ask it from any merits of our own. Alas! were we treated according to our merits, what would be our fate? for, even were we to do all that is commanded, we would still be unprofitable servants. The only reasons on which we can ground our hope of moving God to mercy are, (1.) His own Divine mercy, goodness, and fidelity to His promises, which we often find in the prayers of His servants, and recorded in the Scriptures. (2.) The merits of Jesus Christ, and all He did, said, and suffered for the glory of His heavenly Father, and for our salvation. These are motives proper to the Christian religion, because it is only in and through Jesus Christ that we can receive any favour from God. (3.) The prayers and intercession of His holy

saints reigning in glory, and His love towards them; for if at their prayer, even in this life, He was so ready to grant favours to others, of which we read many examples in Scripture, how much more will He be so, now that they see Him face to face, and enjoy His blessed presence in heaven? Now the rosary contains many such motives; and therefore, in the books of instruction on the rosary, after each decade there is added a prayer begging some favour, from motives corresponding to the mystery.

Q. But as all have not those books, and as it would be difficult for the generality of people to commit all those prayers to memory, could no easier method be proposed?

A. In every mystery of the rosary we find two classes of motives which we may use to excite our fervour, and incline the Divine mercy to grant our petitions. Some are general, and may be used in every mystery; others are particular to each, and taken from the circumstances belonging to it. A very little attention will render both familiar; and if we use either one or both at the end of each decade, by way of Litany, we shall find it an easy and profitable manner of performing this holy exercise.

Q. How may this be done?

A. Suppose, for example, I use this devotion in order to obtain from God the virtue of humility. After reciting the first decade on the incarnation with the proper dispositions, I address myself to God in this manner:

"O my God, I earnestly beseech Thee, by the sacred mystery of the incarnation of Jesus, *have mercy on me.*

"By all the circumstances of this joyful mystery, *have mercy on me.*

"By Thy infinite love to man, manifested in the incarnation of Jesus, *have mercy on me.*

"By Thy unspeakable goodness to me, in bringing me to the knowledge of this blessed mystery, *have mercy on me.*

"By the humility and obedience of Jesus in making Himself man, *have mercy on me.*

"By all the love that Jesus had for my poor soul, in making Himself man for my salvation, *have mercy on me.*

"By all the love Thou hast for Jesus, and the zeal Thou hast for His glory and my salvation, *have mercy on me.*

"By all the endearing motives that ever were brought by pious souls, from the incarnation of Jesus, to move Thee to pity, *have mercy on me, and grant me grace to be truly meek and humble of heart, after the example of Jesus.*

"I also beseech Thee, by the love thou bearest to the ever-blessed virgin mother of Jesus, by all the graces Thou didst bestow upon her to fit her for so great a dignity, and by all the virtues she exercised on this occasion, to have pity upon me, and grant me a profound humility."

This is a specimen of the general motives which, with a very small variation, are equally applicable to all the other mysteries. As an example of the particular motives drawn from the circumstances, let us take the scourging at the pillar. Here, after reciting that decade, I address myself to God the Father in this manner:

"O my God, behold Thy beloved Son Jesus, scourged at the pillar for my salvation, look upon the face of Thy Christ, and *have mercy on me.*

"By His sacred hands bound to the pillar, *have mercy on me.*

"By His virginal body exposed naked to the laughter of His enemies, *have mercy on me.*

"By His adorable shoulders torn with cruel scourges, *have mercy on me.*

"By the streams of tears that flowed from His sacred eyes in commiseration for the miseries of my soul, *have mercy on me.*

"By the streams of blood that flowed from His wounded shoulders to wash away my sins, *have mercy on me.*

"By all that Jesus did, said, thought, and suffered on this occasion, *have mercy on me, and adorn my poor soul with the humility of Jesus.*"

Now both these classes of motives, the general and particular, may either be used separately, after different mysteries—or together, after the same decade; and with a very little change they may be addressed either to God the Father, or to Jesus Christ, or to the blessed Virgin, to move her maternal heart to be more earnest in pouring forth her prayers for us. Thus we have an ample field in which to employ ourselves in most profitable prayer for hours, with an affecting variety in practice, always tending to the same great end, to move God to grant the desires of our heart.

When a person accustoms himself to this method, his own piety will soon suggest other motives. Our presenting our petitions to God in this manner has a wonderful efficacy in increasing our fervour and strengthening our confidence of being heard; and these are the very qualities which render prayer most pleasing in the sight of God, and powerful in obtaining what we ask.

Q. What other advantages has this exercise of the rosary?

A. (1.) It is a most easy exercise of solid piety, and suited to all capacities. It requires no other learning to practise it than that a person know the three prayers of

which it is composed, and the several mysteries of our redemption; which every Catholic is taught from his earliest years. (2.) It is a good exercise on a journey; because it requires no great mental application, but only moderate attention to the several mysteries, and it serves to dispel idle and unprofitable thoughts. (3.) It is also an excellent devotion for people in sickness, who are unable to recite their ordinary prayers, but can say a decade of the rosary, at different intervals. (4.) But in a particular manner, it is a profitable exercise during the time of Mass, for those who cannot read, if it be said, with proper attention, and a short prayer be added after each decade. A third part of the whole, or one chaplet, will occupy nearly the same time that Mass usually does; care, however, must be taken that the prayer after each decade be addressed to almighty God or to Jesus Christ, and that it have always a reference to the holy sacrifice. The mystery also, and the circumstances of each decade, ought to be offered in union with what the priest is doing at the altar, for the glory of God, in thanksgiving for His benefits, to obtain pardon for our sins, and such graces and favours as we desire to pray for, as well for ourselves and others as for the whole Church. It will also be proper that the second part, or the sorrowful mysteries, be most commonly used at Mass, as they commemorate the passion and death of our Saviour, which are celebrated in that holy sacrifice.

Q. How often ought one to use this exercise of the rosary?

A. This must depend on each one's circumstances and devotion. Some are accustomed to say a third part, or one chaplet, every day, thus reciting the whole rosary twice in a week. Others say two decades on week-days,

and three on Sunday, by which they complete the whole every week. Some say it in private; others with their families, making it a part of their family worship. But in this, each one must consult his particular situation.

Q. What is the form of practising it?

A. We begin by saying, "In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and for evermore. Amen. Direct, we beseech thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended; through Christ our Lord. Amen."

Then say the Lord's Prayer, and proceed as above explained. After we have ended one chaplet, or what we intend to say at that time, we conclude with the hymn *Salve Regina.*

The *Salve Regina.*

Hail to the Queen who reigns above,
Mother of clemency and love!
Hail thou, our hope, life, sweetness! we,
Eve's banished children, cry to thee.
We from this wretched vale of tears
Send sighs and groans unto thy ears:
Oh, then, *sweet advocate*, bestow
A pitying look on us below.
After this exile, let us see
Our blessed Jesus, born of thee;
O merciful, O pious maid,
O gracious Mary, lend thy aid!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O almighty and eternal God, who didst prepare the body and soul of the glorious Mary, mother and virgin, that, by the co-operation of the Holy Ghost, she might become a worthy dwelling for Thy Son: grant, that as we rejoice in her commemoration, so, by her pious intercession, we may be delivered both from present evils and everlasting death; through the same *Jesus Christ*, our Lord. Amen.

✠ May the Divine assistance remain always with us. Amen.

Section VI.

A universal Prayer for all things necessary to Salvation.

O my God, I *believe* in Thee, do Thou strengthen my faith. All my *hopes* are in Thee, do Thou secure them. I *love* Thee with my whole heart, teach me to *love* Thee daily more and more. I am *sorry* that I have offended Thee, do Thou increase my *sorrow*.

I *adore* Thee as my first beginning. I *aspire* after Thee as my last end. I give Thee *thanks* as my constant Benefactor. I *call* upon Thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by Thy *wisdom*, to restrain me by Thy *justice*, to comfort me by Thy *mercy*, to defend me by Thy *power*.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy *will* may be

done, because it is Thy *will*, and in the manner Thou willest.

I beg Thee to enlighten my *understanding*, to inflame my *will*, to purify my *body*, and to sanctify my *soul*.

Give me strength, O my God, to expiate my *offences*, to overcome my *temptations*, to subdue my *passions*, and to acquire the *virtues* proper for my state.

Fill my heart with a tender *affection* for Thy goodness, a *hatred* for my faults, a *love* for my neighbour, and a contempt of the world.

Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality by *mortification*, avarice by *alms-deeds*, anger by *meekness*, and tepidity by *devotion*.

O my God, make me *prudent* in my undertakings, *courageous* in dangers, *patient* in afflictions, and *humble* in prosperity.

Grant that I may be ever *attentive* at my prayers, *temperate* at my meals, *diligent* in my employments, and *constant* in my good resolutions.

Let my conscience be ever *upright* and *pure*, my exterior *modest*, my conversation *edifying*, and my comportment *regular*.

Assist me, that I may continually labour to overcome *nature*, to correspond with Thy *grace*, to keep Thy *commandments*, and to *work* out my *salvation*.

Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*.

Grant that I may prepare for *death*, that I may fear Thy *judgments*, that I may escape *hell*, and in the end obtain *heaven*, through *Jesus Christ*. Amen.

Section VII.

A devout Prayer in Honour of the Five Wounds of our Saviour.

Q. What is the nature and design of this prayer?

A. Meditation on the passion of Jesus Christ is one of the most profitable exercises of a Christian, and a source of many benefits to the soul. In it we see the most striking proofs of the love of God to us, and the most powerful motives to excite our love to Him. From it we learn the infinite hatred which God bears to sin, and the rigour with which He pursues it. At the same time, the passion of Jesus Christ gives us the most encouraging motives to confide in His infinite mercy, if we return to Him by sincere repentance, and endeavour to appease His anger.

Our Saviour assures us, that whatever we ask the Father in His name will be given us; and we can never ask more effectually in His name, than through the merits of His sacred wounds. Of these wounds, those of His sacred hands and feet, by which He was fastened to the cross, and that of His side, through which a passage was opened to His sacred heart, occupy the most distinguished place, and are commonly called *the Five Wounds of Jesus.* The prayer of these five wounds is a pious devotion, suited to all capacities, and a powerful means of obtaining every favour from God. It consists in contemplating these wounds one by one, in exercising some holy affections towards Jesus Christ on their account, in begging the favour we desire for their sake, and in saying the *Lord's Prayer* and the *Hail Mary* in honour of each wound. The practice is as follows :—

"First, place yourself in spirit at the foot of the cross —that is, represent to your mind your blessed Saviour hanging upon the cross, and the streams of blood flowing from His wounds; then, fixing the eyes of your understanding on the wound of His right hand, say the following prayer:"—

Adoration.

Hail, sacred wound of the right hand of Jesus! Hail, precious stream that flowed from that painful wound! I adore Thee, O my Redeemer, I exalt and magnify Thy holy name, for that unspeakable love that brought Thee from heaven to suffer such pain for my sake. Look upon me, O my God, with eyes of mercy and compassion, and through the merits of the sacred wound of Thy right hand, be pleased to grant me N. N. (*here mention the favour you want to ask*), and accept in mercy these prayers which I offer up to Thee in honour of this sacred wound. *Our Father. Hail Mary.*

"After this, turn to the wound of the left hand, and, fixing the eyes of your understanding upon it, say:"—

Faith.

Adorable wound of the left hand of Jesus, I praise thee! Most blessed stream that flowed from that sacred wound, I adore thee! All praise, honour, and glory be to Thee, my Jesus, for suffering such pain for love of me. Thou art Christ, the Son of the living God, equal to Thy Father in all things, and perfectly happy in His bosom from all eternity; yet Thou didst make Thyself man, that Thou mightest die for me, and save my soul from eternal misery. I confess Thee to be my God, my Redeemer, and my Judge; I adore Thee, I love Thee; I

tremble in Thy presence. I beseech Thee, by the sacred wound of Thy left hand, to look upon me in mercy, and grant me whatever Thou seest necessary for the sanctification of my soul, and particularly N. N., and accept in mercy these prayers, which I offer up in thanksgiving and praise to Thee, for the wound of Thy left hand. *Our Father. Hail Mary.*

" Next turn your eyes to the wound of His right foot, and speak to Him from your heart to this effect: "—

Humility.

O most adorable wound of the right foot of Jesus! How does it pierce my heart with sorrow to contemplate thee, and consider the torment my blessed Jesus suffered in thee for my salvation! O my Saviour, who am I that Thou shouldst suffer such pain for my sake? I humble myself exceedingly before Thee, as a poor miserable sinner, and acknowledge my poverty, my misery, and my sins, in Thy presence. I do not deserve the least of Thy favours, and am utterly incapable of doing any good without Thee. Oh cast me not away from Thy presence, as my sins deserve, but create a clean heart within me; and through the merits of the sacred wound of Thy right foot, be pleased to continue Thy blessed care of me, and grant me N. N.; and in honour of that sacred wound I offer up these prayers to Thy Divine majesty. *Our Father. Hail Mary.*

" Then, turning to the wound of the left foot, and fixing your mind upon it, say :—

Hope.

But though my own unworthiness confounds me, and the sense of my ingratitude oppresses me, yet when I be-

hold Thy sacred wounds, O my Jesus, my heart is filled with new courage; for the sight of them proclaims aloud how great Thy mercy is, and how infinitely it exceeds my greatest misery. Hail, sacred wound of the left foot of Jesus! Convincing proof of His infinite love to me! All praise and glory be to Him who suffered you to save me! My hope and confidence is fixed on Thee, O my God, for Thou art my salvation and my strength! Oh do Thou confirm my hope, and establish my soul in Thee, that I may never more be separated from Thee. By this sacred wound of Thy left foot, I beseech Thee to hear me, and grant me N. N., and accept these prayers which I offer in its honour. *Our Father. Hail Mary.*

"Lastly, raising up your thoughts to the wound of His side, and contemplating the stream of blood and water flowing from it to the ground, address yourself to Him as follows:"—

Charity.

Hail, sacred wound of the side of Jesus! Hail, blessed passage to His lovely heart! Oh that I could contemplate Thee with the love of a Magdalen, and melt into tears of sweet devotion in honour of Thee! O boundless love of Jesus! inflame my heart with Thy heavenly fire! Consume in me, O my God, all earthly affections, and fix my soul in Thy holy love for ever. O my Jesus, I love Thee; I love Thee above all things, and desire to love Thee only, because Thou alone deservest all my love. I throw myself into the arms of Thy holy love, I abandon myself wholly to Thy blessed will. Jesus, I offer myself and all that I have or am to Thee; do with me, my God, whatever Thou pleasest. By the sacred wound of Thy side, by the precious stream that flowed

from it, by Thy blessed heart burning with love for me, I beg and beseech Thee, never forsake me, but grant me the continual assistance of Thy Holy Spirit, and accept in mercy these prayers I offer in honour of Thy wounded side. *Our Father. Hail Mary.*

"The affections exercised in this holy exercise may be varied in many different ways, according to each one's devotion; those set down above, of the principal and most necessary virtues, are proposed as an example, and may be extended or shortened at pleasure."

CHAPTER V.

OF THE CHURCH LITANIES.

Q. WHAT is understood by a *Litany?*

A. A Litany is a form of public prayer and united supplication, made by the priest and people, in order to appease the wrath of God, to move Him to mercy, and to obtain His grace and benediction, through the intercession of His holy saints, and the merits of Jesus Christ, represented to Almighty God in the principal mysteries of our redemption; which are the most powerful motives to incline God to mercy.

Q. Are the litanies of the Church to be used only in public?

A. By no means. They may be, and often are, recited in family worship, and they also are often used by individuals in their private devotions.

Q. On what occasions does the Church use litanies in her public offices?

A. On several occasions; as in many of her public processions on great solemnities; on St Mark's day, the 25th of April; on the three rogation days, which are set apart as days of public prayer and supplication; on the Saturdays of the four Ember Weeks; and at all times when holy orders are conferred. They are also used in times of public calamity or danger; and experience

proves their power in finding mercy with God, by the many deliverances obtained by their means.

Q. How many different litanies are authorised by the Church, and used by her in public?

A. Only two: the Litany of the Saints and the Litany of the Blessed Virgin of Loretto—the litanies for the sick and for dying persons being only abridgments of the Litany of the Saints applied to those particular cases.

Of the Litany of the Saints.

Q. Why is this litany called *the Litany of the Saints?*

A. Because, after first invoking the blessed Trinity, and crying to each of the Divine persons for mercy, it begins with a humble supplication, addressed to all the different orders of the saints in heaven, to implore their intercession, that our prayers which follow may be more acceptable to God when joined with those of all His faithful friends and holy servants. We trust, also, that when the Church triumphant in heaven unites with the Church militant on earth in fervent supplication, God will be more effectually moved to grant us mercy and grace. If the *prayer of one just man* upon earth *availeth much*, as St James assures us, what may not be expected when so many thousands of *the spirits of just men made perfect*, who see God face to face in His glory, join with the faithful upon earth to implore the Divine mercy of our heavenly Father? Besides, humility is one of the most necessary conditions of prayer, and the Scriptures assure us that God *has regard to the prayer of the humble, and despises not their petition*, Ps. ci. 18. Nay, that *the prayer of him that humbleth himself shall pierce the clouds; and till it come nigh, he will not be comforted; and he will not depart till the Most High behold; and the Lord will*

not be slack, Ecclus. xxxv. 21. For this reason, by begging the saints to join their prayers with ours, we make an act of profound humility, acknowledging the unworthiness of our own prayers, and hoping that God will grant, through the prayers of His holy saints, what He may justly deny to us undeserving sinners, as He accepted the prayers of Job for his three friends, though He refused to accept their own. At the same time, as we know that the efficacy of their prayers, as well as of ours, rests entirely on the merits of Jesus Christ, we do the greater homage to our blessed Saviour when we engage His glorious saints to join with us in begging the Divine bounty, through His merits and for His sake, to grant us that mercy and grace of which we stand in need.

Q. What is the nature of the other parts of the Litany of the Saints?

A. After the invocation of the saints to pray for us, the priest then proposes several dreadful evils from which we beg to be delivered, adding the principal mysteries of our redemption, for the sake of which we implore that deliverance; and to each of these the people answer, *O Lord, deliver us.* In the third place, the priest offers fervent petitions for different graces for us and for the whole Church; after each of which the people answer, *We beseech Thee to hear us.* Then follow several devout prayers, taken chiefly from the Psalms, which are said alternately by the priest and people; and lastly, the whole is concluded by prayers said by the priest, in the name of the people. Of these some are penitential, imploring mercy and pardon for sin, and others supplicatory of the most necessary graces for ourselves and for all the faithful.

Q. Is, then, the use of this Litany of the Saints a profitable exercise?

A. Most undoubtedly; whoever considers this explanation will easily see that it is one of the most profitable prayers we can use, when practised with the proper dispositions of humility, attention, and fervour.

Of the Litany of the Blessed Virgin of Loretto.

Q. Why is this litany called *the Litany of the Blessed Virgin?*

A. Because in it we implore the mercy of God, through the intercession of the blessed Virgin Mary; and beg the help of her prayers, by addressing ourselves to her under all the glorious titles which belong to her.

Q. Why is it called the Litany of Loretto?

A. Because in the famous Church of the blessed Virgin in that city, this litany is sung with great solemnity on every Saturday, and on all the festivals of our Lady.

Q. What are the different parts of this litany?

A. First, we begin by invoking the adorable Trinity, and each of the three Divine persons, for mercy; to show that all mercy comes from God, who is the source of all good. Then we address ourselves to the blessed Virgin, begging the help of her prayers to obtain that mercy of which we acknowledge ourselves to be unworthy. After this we have recourse to Jesus Christ the Lamb of God that takes away the sins of the world, to show that all our hopes of obtaining that mercy, through the intercession of His blessed mother, are wholly founded on the merits of His passion and death, by which He takes away the sins of the world. Lastly, the whole ends by a short anthem addressed to the blessed Virgin, and a prayer to God, begging that through the cross of Christ we may be brought to a glorious resurrection.

Q. What are the sacred titles by which we address the blessed Virgin in this litany?

A. They are of four classes: the first, those which belong to her most exalted dignity of *mother of God.* Thus she is called *mother of Divine grace;* because she is the mother of Jesus Christ, who is Himself the greatest grace which God could bestow on man, and the source of all grace to us. Then she is called *most pure, most chaste, undefiled, untouched mother,* to show her immaculate purity; because, though being a mother, she still remains a pure virgin; hence she is termed *amiable mother,* on account of her great purity and sanctity, which render her the most lovely of all God's creatures; and *admirable mother,* by reason of that amazing wonder of her being *mother* and *virgin* at the same time.

By the second class of titles we address her as *virgin,* mentioning several of her most remarkable and endearing virtues. Thus she is called *most prudent,* on account of that admirable prudence with which she behaved on all occasions; *most venerable,* by reason of her great sanctity; *most renowned,* being celebrated through the whole world, according to her own prophecy, when she said, *Behold, from henceforth all generations shall call me blessed,* Luke, i. 48; *most powerful,* her prayers being most efficacious in obtaining what she asks from her blessed Son for us; *most merciful,* from the love and compassion which she has for man; *most faithful,* because experience shows how ready she is to help, by her powerful prayers, all those who with a sincere heart place themselves under her protection.

The third class contains several mystical appellations, which show forth her high prerogatives. Thus she is called (1.) *Mirror of justice,* because her whole life and conversation present to the world a most perfect example

of all Christian justice—that is, of all virtues, of all perfection. (2.) *Seat of wisdom*, because she was the seat or dwelling-place of the Son of God, who is the eternal wisdom of the Father; and also because she herself was superabundantly replenished with all heavenly wisdom. (3.) *Cause of our joy*, because she is the happy one, chosen by the great God, of whom the Redeemer was made man, and brought into the world. (4.) *Spiritual vessel, vessel of honour*, and *vessel of singular devotion;* the title of *vessel* is taken from what Jesus Christ said of St Paul, that he was to *Him a vessel of election*, Acts, ix. 15—and signifies an instrument in the hand of God of doing great things. The blessed Virgin is truly such: she is a *spiritual vessel*, being filled with the Spirit of God, by whose Divine operation the great work of the incarnation was accomplished in her; she is a *vessel of honour*, on account of that high dignity to which she was exalted; and she is *a vessel of singular devotion*, by reason of her continual union with the will of God, both in her actions and sufferings, which is the essence of true devotion, and in which she never had an equal among the children of men. (5.) *Mystical rose.* Among the praises which the Divine wisdom gives of itself, under many symbolical figures, this is one: *I was exalted as a rose-plant in Jericho*, Ecclus. xxiv. 18. The rose is one of the most beautiful flowers, and sends forth a most fragrant aromatic perfume. The blessed Virgin, who above all creatures was filled with Divine wisdom, is truly *a mystical rose* in the sight of God, being most beautiful in His eyes, and, during the whole course of her life, continually sent up to Him the most acceptable odour of all virtue. (6.) *Tower of David, tower of ivory.* A tower is a place of strength and refuge: the blessed Virgin is truly such, by her powerful protection, to all who have

recourse to her intercession; and therefore she is afterwards called *the refuge of sinners*, on account of her tender compassion for sinners, and her earnest prayers for their conversion. She is called the *tower of David*, because she was of the race of David, and prefigured by what the Holy Ghost in the Song of Solomon says of her as His spouse. *Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men*, Cant. iv. 4. She is also called *tower of ivory*, both on account of her spotless purity, figured by the ivory, and also because the Holy Ghost says of her, *Thy neck is as a tower of ivory*, Cant. vii. 4. (7.) *House of gold;* because she was the dwelling-house of the King of heaven during the nine months He remained in her sacred womb, prepared by the Holy Ghost of the most pure gold of perfect charity, to be a palace worthy of so great a King. (8.) *Ark of the covenant;* because as the ark, in the old law, contained the two tables of the law, the observance of which was the great condition required by God of His people in the covenant He made with them—so the blessed Virgin contained in her womb, and brought forth into the world, Jesus Christ our Saviour, who *is the mediator of a better covenant, which is established on better promises*, Heb. viii. 6—to which promises we are entitled, by a faithful observance of His holy Gospel. (9.) *Gate of heaven;* because she is the gate by which Jesus Christ came into this world, that He might open to us the gates of heaven; and by her powerful intercession obtain for us admittance to that blessed abode. (10.) *Morning star;* because as the morning star is the forerunner of the day, and a sure sign of the approaching sun,—so the blessed Virgin, appearing in this world, was a forerunner of that blessed day of grace which

was rising *to those that sat in darkness and in the shadow of death*, and a sure sign of the approaching of the Sun of righteousness, *which enlightens every man that cometh into the world*, John, i. 9. (11.) *Health of the sick; refuge of sinners* (for this see above, No. 6); *comfort of the afflicted;* and *help of Christians;*—these denote some of the many benefits she obtains for us by her prayers.

The fourth class of titles displays the exalted state to which she is raised in heaven, in consequence of being the mother of Jesus Christ, which raises her as far above all other saints as the dignity of mother is above that of servants. Hence, as Jesus Christ is King of all the saints and angels, she, as His mother, is justly honoured with the glorious title of their Queen.

Q. For what reason are all these glorious titles made use of in this litany?

A. For several reasons: (1.) To honour her sacred person, by acknowledging her eminent dignity, her virtues, and high prerogatives. (2.) To adore and honour her blessed Son, the author of all her greatness. (3.) To animate our confidence of obtaining from Him, through her intercession, the mercy we implore. (4.) To engage her the more effectually to aid us, by addressing ourselves to her under so many affecting and endearing titles.

Q. Besides those public litanies authorised by the Church, are there any others in use among the faithful?

A. Yes, there are several others, composed by pious servants of God, for the use of the faithful in their private devotions. They all proceed upon the same plan and form as the Church litanies, are generally the same in substance, and differ from them only in their greater or less prolixity, and in the way they are expressed. After the two litanies of the Church, we shall subjoin the

short Litany of Jesus, as it is in general use among the faithful in these countries; the nature and design of it will easily be seen on perusing it, from what has been said above.

THE LITANY OF THE SAINTS.

Lord have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God the Father of Heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St Michael,
St Gabriel,
St Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St John the Baptist,
St Joseph,
All ye holy Patriarchs and Prophets,
St Peter,
St Paul,
St Andrew,
St James,
St John,
St Thomas,
St James,
St Philip,
St Bartholomew,
St Matthew,
St Simon,
St Thadeus,
St Matthias,
St Barnabas,
St Luke,
St Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,

Pray for us.

Pray for us.

All ye holy Innocents,
St Stephen,
St Laurence,
St Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St Silvester,
St Gregory,
St Ambrose,
St Augustine,
St Jerom,
St Martin,
St Nicholas,

Pray for us.

All ye holy Bishops and Confessors,
All ye holy Doctors,
St Antony,
St Benedict,
St Bernard,
St Dominic,
St Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St Mary Magdalen,
St Agatha,
St Lucy,
St Agnes,
St Cecily,
St Catherine,
St Anastasia,

Pray for us.

All ye holy virgins and widows, *Pray for us.*

All ye men and women, saints of God, *Make intercession for us.*

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil, *O Lord, deliver us.*

From all sin, *O Lord, deliver us.*

From Thy wrath, *O Lord, deliver us.*

From sudden and unprovided death, *O Lord, deliver us.*

From the deceits of the devil, *O Lord, deliver us.*

From anger, hatred, and all ill-will, *O Lord, deliver us.*

From the spirit of fornication, *O Lord, deliver us.*

From lightning and tempest, *O Lord, deliver us.*

From everlasting death, *O Lord, deliver us.*

By the mystery of Thy holy incarnation, *O Lord, deliver us.*

By Thy coming, *O Lord, deliver us.*

By Thy nativity, *O Lord, deliver us.*

By Thy baptism and holy fasting, *O Lord, deliver us.*

By Thy cross and passion, *O Lord, deliver us.*

By Thy death and burial, *O Lord, deliver us.*

By Thy holy resurrection, *O Lord, deliver us.*

By Thy admirable ascension, *O Lord, deliver us.*

By the coming of the Holy Ghost the Comforter, *O Lord, deliver us.*

In the day of judgment, *O Lord, deliver us.*

We sinners, *Do beseech Thee to hear us.*

That Thou spare us, *We beseech Thee to hear us.*

That Thou pardon us, *We beseech Thee to hear us.*

That Thou vouchsafe to bring us to true penance, *We beseech Thee to hear us.*

That Thou vouchsafe to govern and preserve Thy holy Church, *We beseech Thee to hear us.*

That Thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion, *We beseech Thee to hear us.*

That Thou vouchsafe to humble the enemies of Thy holy Church, *We beseech Thee to hear us.*

That Thou vouchsafe to give peace and true concord to Christian kings and princes, *We beseech Thee to hear us.*

That Thou vouchsafe to grant peace and unity to all Christian people, *We beseech Thee to hear us.*

That Thou vouchsafe to comfort and keep us in Thy holy service, *We beseech Thee to hear us.*

That thou lift up our minds to heavenly desires, *We beseech Thee to hear us.*

That Thou render eternal good things to our benefactors, *We beseech Thee to hear us.*

That Thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation, *We beseech Thee to hear us.*

That Thou vouchsafe to give, and preserve the fruits of the earth, *We beseech Thee to hear us.*

That Thou vouchsafe to give eternal rest to all the faithful departed, *We beseech Thee to hear us.*

That Thou vouchsafe graciously to hear us, *We beseech Thee to hear us.*

Son of God, *We beseech Thee to hear us.*

Lamb of God, Who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *Have mercy on us.*

Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. *Our Father.*

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

The lxix. *Psalm.*

O God, come to my assistance; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my Helper and my Deliverer; O Lord, make no delay.

Glory be to the Father, &c.

V. Save Thy servants. *R.* Trusting in Thee, O my God. *V.* Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy. *V.* Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us. *V.* O Lord, deal not with us according to our sins. *R.* Nor reward us according to our iniquities.

V. Let us pray for our Sovereign Pontiff N.

R. May the Lord preserve him, and give him life, and make him blessed on earth; and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for Thy name's sake vouchsafe to render eternal life to all those by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine on them.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren. *R.* O my God, save Thy servants trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And from *Sion* protect them.

V. O Lord, hear my prayers.

R. And let my supplications come unto Thee.

Let us pray.

O God, whose property is always to have mercy, and to spare; receive our petition, that we and all Thy

servants, who are bound by the chain of sins, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee, that of Thy bounty Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us, that so Thou mayest both loose us from our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended, and by penance pacified; mercifully regard the prayers of Thy people who make supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

O almighty and eternal God, have mercy on Thy servant N., our Sovereign Pontiff, and direct him, according to Thy clemency, in the way of everlasting salvation; that by Thy grace he may desire the things that are pleasing to Thee, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works; give to Thy servants that peace which the world cannot give; that our hearts being disposed to keep Thy commandments, and the fear of enemies taken away, the times through Thy protection may be peaceful.

Inflame, O Lord, our reins and hearts with the desire of Thy Holy Spirit, that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that through the help of pious supplications, they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to offer our prayers, whether this present world still retain them in the flesh, or the world to come hath already received them out of their bodies, may, by the intercession of Thy saints, and the clemency of Thy goodness, obtain pardon and full remission of all their sins: through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto Thee.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Devout Prayers which may be said after the Litanies, according to the Diversity of Times and Occasions.

A Prayer for God's Holy Church.

O almighty and everlasting God, Who hast revealed Thy glory to all nations in Christ; preserve the works

of Thy mercy, that Thy Church spread throughout the world may persevere with steadfast faith in the confession of Thy name: through the same Lord Jesus Christ. Amen.

For the Pope.

O God, the pastor and ruler of all the faithful, mercifully regard Thy servant N., whom Thou hast placed as chief pastor over Thy Church. Grant, we beseech Thee, that both by word and example he may profit those who are under his charge, that, together with the flock committed to him, he may come to everlasting life: through our Lord Jesus Christ. Amen.

For all Degrees of the Church.

Almighty and everlasting God, by Whose Holy Spirit the whole body of the catholic Church is sanctified and governed; hear, we beseech Thee, our humble supplications for all the orders, states, and degrees thereof; that by the gift of Thy grace they may all, in their several stations, faithfully serve Thee, in unity, peace, and perpetual charity: through our Lord Jesus Christ. Amen.

A Prayer in any Necessity.

O God, our refuge and strength, vouchsafe to hear the devout prayers of Thy Church, Thou who art the author of all devotion; and grant that what we ask with faith, we may effectually obtain: through our Lord Jesus Christ. Amen.

Against the Persecutors of the Church.

Receive, we beseech Thee, O Lord, the prayers of Thy Church, and mercifully turn away Thine anger from

us, that all adversities and errors being removed, we may serve Thee in secure liberty: through our Lord Jesus Christ. Amen.

For Help against Infidels.

O most merciful God, Who rememberest not the iniquities of them that turn to Thee, but mercifully hearest the voice of their tears; behold with pity the holy temples which are profaned by the hands of infidels, and the affliction of Thy beloved flock. Remember Thy inheritance which Thou hast purchased with the effusion of the most precious blood of Thy only begotten Son. Visit the vineyard which Thou hast planted, and defend it from the wild boar, which has broke into it, and endeavours to destroy it. Strengthen such as labour in it, by Thy power; and, giving them victory over their enemies here, make them hereafter possessors of Thy kingdom: through the same Lord Jesus Christ. Amen.

A Prayer for the Afflicted.

O almighty and everlasting God, the comfort of the sorrowful, and the support of those who are burdened; give ear to the prayers of such as call on Thee in any tribulation, that, finding Thy mercy present with them in their necessities, their mourning may be turned into joy: through our Lord Jesus Christ. Amen.

For Heretics and Schismatics.

O almighty and everlasting God, Who hast compassion on all, and Who wouldest not that any should perish; favourably look down upon those souls which

are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of Thy truth: through our Lord Jesus Christ. Amen.

For Jews.

O almighty and everlasting God, Who repellest not from Thy mercy even the perfidious Jews, hear our prayers which we offer for the blindness of that people, that the light of Thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: through the same Lord Jesus Christ. Amen.

For Pagans.

O almighty and everlasting God, Who desirest not the death but the life of sinners, mercifully accept our prayers, deliver the Pagans from the worship of idols, and unite them to Thy Church, to the praise and honour of Thy glorious name: through our Lord Jesus Christ. Amen.

In the Time of War.

O God, Who puttest an end to wars, and by the power of Thy protection vanquishest the opposers of such as trust in Thee; help Thy servants who earnestly crave Thy mercy, that the cruelty of all our enemies being defeated, we may praise Thee with incessant thanksgiving: through our Lord Jesus Christ. Amen.

In the Time of Famine and Pestilence.

Grant us, we beseech Thee, O Lord, the effect of our prayer, and mercifully turn away from Thy servants all

pestilence and famine, that the hearts of men may know that such scourges proceed from Thy indignation, and cease by Thy mercy: through our Lord Jesus Christ. Amen.

A Prayer against or in Time of an Earthquake.

O almighty and eternal God, Who lookest on the earth and makest it tremble, spare those who fear Thee, be merciful to those who supplicate Thee, that we who have dreaded Thy wrath, shaking the foundations of the earth, may continually experience Thy clemency, healing its breaches: through our Lord Jesus Christ. Amen.

A Prayer for Rain.

O God, in whom we live, and move, and have our being; grant to us, we beseech Thee, competent rain, that, partaking sufficiently of Thy temporal blessings, we may the more confidently desire everlasting things: through our Lord Jesus Christ. Amen.

For fair Weather.

Hear our supplications, O Lord, and vouchsafe to Thy servants the blessings of fair weather; that we who are justly afflicted for our sins may by Thy clemency find relief: through our Lord Jesus Christ. Amen.

In any Tribulation.

O almighty God, despise not Thy people who cry unto Thee in their affliction, but for the glory of Thy

name forgive them their sins, and deliver them from all their sorrows: through Jesus Christ our Lord. Amen.

For Remission of Sins.

O God, Who rejectest none, but art pacified by penance, even towards the greatest offenders; mercifully regard the prayers of Thy servants, that by Thy mercy we may be pardoned our sins, and enabled to fulfil Thy commandments: through our Lord Jesus Christ. Amen.

Against Temptation.

O God, Who justifiest the wicked that repent, and desirest not the death of a sinner, we humbly beseech Thy Divine Majesty, with Thy heavenly grace, to defend Thy servants who trust in Thy mercy, and preserve them by Thy continual protection, that they may still serve Thee, and by no temptations be ever separated from Thee: through our Lord Jesus Christ. Amen.

THE LITANY OF OUR BLESSED LADY OF LORETTO.

This Litany is so called, because it is usually sung in the sacred Church of Loretto *on all* Saturdays, *and* Feasts *of the blessed Virgin* Mary.

Anth. We fly to Thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Most pure Mother,
Most chaste Mother,
Undefiled Mother,
Inviolate Mother,
Amiable Mother,
Admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Venerable Virgin,
Renowned Virgin,
Powerful Virgin,
Merciful Virgin,
Faithful Virgin,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without stain of original sin.

Pray for us. *Pray for us.*

O Lamb of God, Who takest away the sins of the world, Spare us, O Lord.

O Lamb of God, Who takest away the sins of the world, Hear us, O Lord.

O Lamb of God, Who takest away the sins of the world, Have mercy on us.

Anthem.

We fly to Thy patronage, O holy Mother of God. Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection: through the same Christ our Lord. Amen.

V. May the Divine assistance always remain with us. *R.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

THE LITANY OF OUR BLESSED SAVIOUR JESUS. ✠

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petitions.

O God, the Father, creator of the world,
O God, the Son, redeemer of mankind,
O God, the Holy Ghost, protector of the elect,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, the express image of Thy Father's glory,
Jesus, the bright ray of eternal light,
Jesus, the increated wisdom, by Whom all things are governed,
Jesus, the eternal Word, made man for our redemption,
Jesus, most blessed Son of the Virgin Mary,
Jesus, most powerful,
Jesus, most glorious,
Jesus, most humble and meek,
Jesus, most patient and obedient,
Jesus, most chaste and holy,
Jesus, lover of poverty,
Jesus, lover of peace,
Jesus, lover of us ungrateful sinners,
Jesus, Who camest down from heaven to teach us with Thy own sacred mouth the truths of salvation,
Jesus, Who didst converse so long on earth, to show us by Thine own holy example the way to heaven,
Jesus, Who didst die even the death of the cross, to take off our aversion from suffering, and teach us to endure all things for everlasting happiness,
Jesus, Who didst ascend into heaven to confirm our belief and raise our affections to the sure joys of eternity,
Jesus, author of our faith, and finisher of our hope,
Jesus, supreme object of our love, and overflowing satiety of all our desires,
Jesus our God, blessed for ever,

Have mercy on us.

Have mercy, and spare us, O Jesus,
Have mercy, and hear us, O Jesus.

From all evil,
From all sin,
From everlasting death,
By the mystery of Thy holy incarnation and humble nativity,
By the sanctity of Thy heavenly doctrine and miraculous life,
By the merits of Thy bitter passion and all-reviving death,
By the joys of Thy victorious resurrection and triumphant ascension,
By the glory of Thy eternal kingdom and incomprehensible majesty,

Jesus, deliver us.

We sinners beseech Thee to hear us.

That it would please Thee to protect and govern Thy holy Church, which Thou hast purchased with Thy precious blood. We beseech Thee to hear us.

That looking continually on Thy admirable life, we may faithfully endeavour to follow Thy steps. We beseech Thee to hear us.

That denying all vicious and inordinate inclinations, we may live soberly, justly, and piously. We beseech Thee to hear us.

That through Thy love the world may be crucified to us, and we to the world. We beseech Thee to hear us.

That whatever we ask in Thy holy name, we may receive through Thy holy merits. We beseech Thee to hear us.

Son of God. We beseech Thee to hear us.

Lamb of God, Who takest away the sins of the world. Spare us, O Jesus.

Lamb of God, Who takest away the sins of the world. Hear us, O Jesus.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

The Antiphon.

Every day will we repeat Thy perfections, O glorious Jesus; that every day we may grow in our esteem of Thee. Every day will we attentively compute Thy mercies; that every day we may increase in Thy love.

V. All that we have and are, we received from Thy grace. *Alleluia.*

R. All we desire and hope, we expect in Thy glory. *Alleluia.*

V. O Lord, hear my prayers.

R. And let my supplication come unto Thee.

Let us Pray.

Almighty God, and most merciful Saviour, the light of this world, and glory of the next; vouchsafe, we beseech Thee, to illuminate our understandings, inflame our wills, and sanctify all the faculties of our souls, that whilst with our lips we recite these prayers, we may inwardly with our hearts adore Thy person, admire Thy goodness, and conform our lives to Thy holy example; till at length, by frequent meditation on the bliss Thou hast prepared for us hereafter, we break off our affections from all irregular

adherence to this world, and place them entirely on the enjoyment of Thee ; Who, with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

May the peace and blessing of Almighty God the Father, the Son, and the Holy Ghost, descend upon us and dwell with us for ever and ever. Amen.

CHAPTER VI.

THE EVENING EXERCISE.

Q. WHAT do you mean by the *Evening Exercise?*

A. It is the duty of prayer and praise which we owe to Almighty God, and with which we ought always to end the day.

Q. In what does it consist?

A. In acts of virtue similar to those of the Morning Exercise, and in the Examination of Conscience.

Q. Is this duty of evening prayer enjoined in the Scripture?

A. It is strongly enjoined in Scripture, as we see in several of the texts brought to show the duty of morning prayer. *See above*, Chap. II. Hence David says, *Let my prayer be directed as incense in Thy sight: the lifting up of my hands as evening sacrifice*, Ps. cxli. 2; and again, *Evening and morning and at noon I will speak and declare, and He shall hear my voice; He shall redeem my soul in peace, from them that draw near to me*, Ps. liv. 18; where the prophet shows the fatherly protection which those receive from God who are assiduous in the daily practice of morning and evening prayer. Our blessed Saviour, Who came to instruct us both by word and example, was so diligent in practising evening prayer that He sometimes passed the whole night in this holy

exercise. Thus we read, that when He had spent the day in instructing the people, He *dismissed the multitude, and went up into a mountain alone to pray; and when the evening was come, He was there alone*, in this blessed employment, Mat. xiv. 23. The apostles had several stated hours for prayer, and one of these, the *ninth hour*, which was approaching to the evening, was called the hour of prayer. Thus, *Peter and John went up to the temple at the hour of prayer, being the ninth hour*, Acts, iii. 1.

Even reason itself teaches this duty, for as we have received our whole time from God, the least return we can make is to begin and end the day by devoting a portion of it to Him in prayer. Besides, we every day receive from Him many blessings; and do not these require thanks at the close of every day? Every night we are exposed to many dangers, and is it not a duty to implore the Divine protection? David assures us that they who confide in God shall be protected from these dangers; but he expressly lays down prayer as the condition of this protection being granted. *He shall say to the Lord, Thou art my protector and my refuge; my God, in Him will I trust. He* (God) *will overshadow thee with His shoulders, and under His wings thou shalt trust. His truth shall encompass thee with a shield; thou shalt not be afraid of the terror of the night, . . . of the business that walketh about in darkness*, Ps. xc. 2, 4.

Q. Is it a laudable practice in families to have evening prayers in common?

A. Nothing can be more praiseworthy or profitable. (1.) It serves to promote the honour of God, and to maintain a spirit of religion and piety; for where the heads of families are punctual in this duty, their edifying

example naturally inspires their children and servants with reverence for Almighty God and respect for his Divine worship. (2.) It causes Jesus Christ to dwell in that family; for He expressly says, *Where there are two or three gathered in My name, there am I, in the midst of them*, Mat. xviii. 20. How happy for a family to have Jesus Christ every day in the midst of them! (3.) It gives power and efficacy to their prayers, and inclines God to grant their petitions, according to our Saviour's promise, *I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father who is in heaven*, Mat. xviii. 19. Hence we see how little those understand their own real interest, and that of their families, who neglect this important duty.

Q. What form of evening prayers is most proper for families?

A. There are several excellent forms in our different manuals. They contain acts of thanksgiving, humiliation, contrition, and petition, with adoration of God, by acts of the Divine virtues of faith, hope, and charity, and a recommendation of ourselves to the intercession of the saints of God and of our angel guardians. This is also the substance of the prayers to be used in private. It seems advisable, however, that those for families should not be extended to so great a length as to prove tedious. The adjoined form may be used either by families or by individuals. It is also of great advantage, after family prayers, to read a small portion of some spiritual book, particularly the meditation for the following day, in order to leave impressions of piety in the minds of the hearers when they retire to rest.

Section I.

Evening Prayers for a Family.

V. In the name of the Father ✠, and of the Son, and of the Holy Ghost. *R.* Amen.

V. Blessed be the holy and undivided Trinity, now and for evermore. *R.* Amen.

V. Come, Holy Ghost, replenish the hearts of Thy faithful, and kindle in us the fire of Thy Divine love. *R.* Amen.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended; through Christ our Lord. Amen.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

Then say any one of the three Litanies as in the preceding Chapter, after which as follows:—

O almighty and eternal God, Whose majesty filleth heaven and earth, we firmly believe that Thou art here, that Thy adorable eyes are upon us, that Thou seest and knowest all things, and art most intimately present in the very centre of our souls. We desire to bow down all the powers of our souls to adore Thee: we desire to join our voices with all Thy angels and saints, to praise and glorify Thy holy name. We give Thee thanks from our hearts for the numberless blessings Thou art continually bestowing upon us, and upon Thy whole Church, and particularly for Thy merciful preservation of us this day from the dangers incident to our

condition, and from the miseries and calamities due to our sins. And since Thou hast ordained us the day to labour, and the night to take our rest, as we praise Thee for the blessings of the day past, so we beg and beseech Thee for Thy merciful protection this night; let the eye of Thy Providence watch over us, O God, and let Thy holy angels pitch their tents around us, that being safely delivered from all dangers and comfortably refreshed with moderate sleep, we may the better be enabled to perform the duties of our calling and state of life, and so daily advance to new victories over our passions, and a more perfect observance of Thy holy commandments, till, living in Thy fear and dying in Thy favour, we come to enjoy Thee for ever in Thy eternal kingdom: through Jesus Christ our Lord. Amen.

Here those who have time may say the Acts of Virtue, as above, page 133; *or if they have not time for that, may say the shorter Acts, as in Morning Prayers, page* 65; *and after the Act of Petition, may add as follows:—*

O glorious Virgin, Mother of God, we fly to thy motherly protection; we beseech Thee to look upon us as thy children, and by thy powerful intercession with thy blessed Son Jesus, protect and defend us at all times, but especially at the hour of our death. Amen.

O angel guardian of our souls, to whose holy care we are committed, by thy supernal piety illuminate, defend, and protect us this night from all sin and danger. Amen.

Vouchsafe, we beseech Thee, O Lord, to render to all our benefactors, for Thy name's sake, life everlasting. Amen.

And may the souls of the faithful departed, through

the mercies of God and the merits of Christ, rest in peace.

Te Lucis ante Terminum.

Before the closing of the day,
Creator, we Thee humbly pray,
That for Thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night;
Our enemy repress, that so
Our bodies no uncleanness know.

In this, most gracious Father, hear
Through Christ Thy equal Son, our prayer—
Who with the Holy Ghost and Thee
Doth live and reign eternally. Amen.

Save us, O Lord, waking, and keep us sleeping; that we may watch with Christ, and rest in peace. Amen.

Preserve us as the apple of Thine eye; and protect us under the shadow of Thy wings.

Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord; have mercy on us.

Thy mercy be upon us, O Lord, as we have put our trust in Thee.

O Lord, hear our prayer, and let our supplications come unto Thee.

Let us Pray.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy: let Thy holy angels dwell therein to preserve us in peace, and Thy blessing be upon us for ever; through Christ our Lord. Amen.

Lastly, end with the *Angelus Domini*, as at the end of Morning Prayers.

Those who choose to enlarge these Evening Prayers, after the Creed may say one of the hymns, with its prayer, for invoking the Holy Ghost, as above, Chap. IV. Sec. 1; *and after the short Acts of Virtue may add the hymn of thanksgiving, with its prayer*, as above, Chap. V. Sec. 2.

Section II.

Of the Examination of Conscience.

Q. What is meant by the *examination of conscience?*

A. The examination of conscience is the daily calling ourselves to account for the sins we commit against God, accompanied with the exercise of the acts of such virtues as are necessary to find mercy, and to enable us to amend our lives. It is of two kinds, *the general* and *the particular examination.* We shall first explain the general examination, then the particular one, and show in what it differs from the former.

Q. Is this exercise of piety of great advantage to the soul?

A. It is one of the most profitable exercises we can practise, both for avoiding sin and acquiring virtue. It is a mirror in which we see ourselves as we really are, and by which we come to the full knowledge of our sins and imperfections. If it be a great advantage to a merchant to balance his books daily, it is no less advantageous to our souls to keep our accounts clear with God, that, seeing whatever loss we suffer, we may endeavour to repair it. If a gardener do not weed his garden daily in the proper season, the weeds will grow up and choke the good seed; and in like manner, if we

do not weed the garden of our souls by this holy exercise, the ground of our corrupt heart will produce only vices and imperfections, rendering our souls a barren field, devoid of piety in the sight of God. Hence we find the daily examination of conscience strongly recommended by the saints, and by all who have written instructions for the practice of piety. Whoever, therefore, desires in earnest to conquer any vice, or to acquire any virtue, must apply himself with vigour and resolution to the daily practice of this holy exercise.

Q. In what does the practice of this exercise consist?

A. Every day we contract two kinds of debt to God: the *debt of praise and thanksgiving* to His infinite goodness for the many benefits we receive; and *the debt of guilt and punishment*, which we daily incur to His divine justice for our sins. If we allow these debts to accumulate, they will amount to such enormous sums, that it will be difficult, if not impossible, for us to pay them. But if we daily, to the best of our power, clear off what we contract, this will not only be done more easily, but will prove a source of other important benefits to the soul.

The practice of daily examination is as follows: One essential part of our morning prayer is to dedicate the day to the Divine love and service by making a firm resolution of serving God, and of avoiding sin, particularly those sins to which we are most inclined. To this morning resolution the examination of conscience at night has a particular relation, and consists of the following parts: (1.) We must call to mind how much we owe to God for the favours, graces, and benefits received from Him that day; and endeavour to pay that debt, to the best of our power, by sincere and fervent acts of thanksgiving and praise. We begin with this that we

may be humbled at the sight of our ingratitude. Thus the prophet Nathan first reminded David of the singular favours which God had bestowed upon him, that he might see more clearly the heinousness of the sin he had committed. (2.) We must beg light from God, to see in their true colours the sins we may have committed that day, and the number of them. (3.) We must call ourselves to a strict account as to how we have spent every hour, how we have kept our resolution of avoiding sin, and in what we have broken it—by thought, word, deed, or omission—that we may see the debt we have contracted to the Divine justice. (4.) The debt of sin, as to its guilt, can be cancelled on our part only by true repentance; and therefore we must excite ourselves to sincere contrition, by reflecting on the great evil of sin, our ingratitude to God, with His goodness to us. We must then exercise ourselves in fervent acts of sorrow for offending so good a God, renewing our resolution of being more diligent in his service for the time to come, and particularly on the following day. (5.) The debt of punishment, due to God's justice in this life, can only be cancelled on our part by suffering; and we must, with St Paul, *chastise our body, and bring it into subjection*, by some penitential work, and resolve to bear our crosses and afflictions with a contrite spirit, receiving them from the hand of God as a punishment for our daily sins. This practice not only serves to discharge our debt to the Divine justice, but also to deter us from sin in future. (6.) But if our conscience does not reproach us with anything serious, we must gratefully thank God for preserving us; and while humbling ourselves for our secret sins, we may say the *Te Deum*, or hymn of thanksgiving, with its prayer, as above, Chap. IV., Sec. 2.

Q. Are there any particular rules for performing this exercise well?

A. There are these following, and they must be carefully observed if we desire to reap any solid advantage from it. (1.) In making the examination of conscience, we must not slightly pass over our smaller faults, for *he that contemneth small things shall fall by little and little*, Ecclus. xix. 1. We must not only call to mind the faults we have committed, but also the causes and occasions, for if we do not remove the cause and flee from the occasion, it will be vain to pretend to avoid the sins themselves. (2.) We ought chiefly to employ ourselves in exciting sincere sorrow for our sins, and in making purposes of amendment. The neglect of this is the principal reason that many draw so little benefit from their examen. They study to discover their faults and imperfections, but superficially pass over the important duty of humbling themselves before God, and of making acts of sorrow for them. (3.) In our purposes of amendment we must descend to the particular sins of which we have been guilty, forming our resolutions with humility and self-distrust. In keeping them we may expect to encounter opposition, and therefore must prepare ourselves to overcome it, at whatever cost. (4). Our penitential works ought to be done, if possible, immediately after those acts of contrition, because they will then be performed with greater fervour, and be more effective.

Q. At what time ought this examination to be made?

A. In pious families, the general custom is to make the examination of conscience part of their evening devotions. This practice is very laudable in itself, and as a time of silence is allotted for examination, all present are in a manner obliged to make it. Still this is attended with some inconvenience; for souls being differently

disposed, some may require more time for the examen, and others less. The penitential works that may be necessary cannot be done in public; they must therefore be delayed till another time, and then will probably be performed with less fervour, or perhaps entirely neglected. In some families public prayers are said early in the evening. This is to be regretted, as the sorrow and good purposes, which are the most necessary parts of this exercise, are weakened, and have less influence on our conduct for the day following, than when we retire to rest with these holy dispositions fresh in our minds.

For these reasons it seems advisable that the evening prayers should be said in common, without the examination of conscience; and that each one should make it by himself, as his last exercise. But where it is made in common, its proper place is immediately before the acts of faith, hope, and charity.

Q. Why is this exercise so powerful to retain us from sin?

A. For several reasons: (1.) This daily review of our sins, and of their causes and occasions, shows us our ingratitude to God, and the danger to which we expose our souls. This gives us a knowledge of our weakness, without which we fancy ourselves to be something: *We say we are rich and made wealthy, and have need of nothing; and we know not that,* in the sight of God, *we are wretched, and miserable, and poor, and blind, and naked,* as Jesus Christ Himself declares, Rev. iii. 17. Let us take but a single day, and consider how we have spent it; what we have done against the law of God, in thought, word, deed, or omission; remembering that *for every idle word we must give an account at the day of judgment;* and that if we only *take the* adorable *name of God in vain, we shall not be guiltless in His sight, nor go unpunished.* Let

us consider further what we have done purely for God, and what we have done for the world, without any reference to God; how we have spent our precious time, which is given us only to work out our salvation. Let us ask ourselves this question, Were we to die this night, could we expect the reward of heaven, remembering that to gain it we must not only do no ill, but must also do good; *that the kingdom of heaven suffers violence, and the violent carry it away;* that *what a man sows, that he shall reap;* and that the servant who received one talent was condemned merely because he was *slothful and unprofitable?* What effect must the serious consideration of these truths make upon us? With what confusion must it cover us? What a strong desire must it excite in our souls to look to ourselves in time, and to amend our lives? If we do not use this daily examination, we *will drink in iniquity like water*, as the Scripture expresses it; that is, we shall increase the number of our sins beyond measure, without even knowing that we are doing so. We forget them as they are committed, but they are not forgotten before God; and their multitude will one day appear to overwhelm us with confusion. Take, for example, the habit of rash swearing or cursing; one such expression in the day makes three hundred and sixty-five in the year; what will several times in the day come to? What will the number be, if continued for a series of years? Yet the sinner who does not examine his conscience never thinks of this.

(2.) When to this self-examination, and the serious desire of amendment which it excites, we join fervent acts of sorrow, we move God to grant us grace to avoid sin. Self-examination is a continual monitor to warn us against our usual failings. The very thought of having to call ourselves to account at

night, renders us more vigilant and circumspect throughout the day. (3.) Lastly, when to our sorrow we add some penitential act, we are wonderfully restrained from returning so readily to sin. This voluntary punishment inflicted on ourselves is a convincing proof of our sincerity, and powerfully moves God to mercy.

The efficacy of penitential works is seen in the history of the prophet Daniel, who says: *In those days I Daniel mourned the days of three weeks; I ate no pleasant bread, and neither flesh nor wine entered into my mouth, neither was I anointed with ointment, till the days of three weeks were accomplished*, Dan. x. 2. Thus did he humble himself, doing penance before God with his prayer; and what was the consequence? The angel Gabriel was sent to him, and said: *Fear not, Daniel; for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard, and I am come for thy words*, ver. 12; where we see, that when we join penance with our prayers God is immediately inclined to hear us; and that if we persevere, He will undoubtedly grant our petitions. *Know ye that the Lord will hear your prayers if you continue with perseverance in fastings and prayers in the sight of the Lord?* Judith, iv. 11.

Q. What penitential works ought one to use in the daily examination of conscience?

A. We ought to consult our spiritual director, who, knowing the state of our souls, will prescribe to us such penitential works as are most suitable. But if this cannot be done, the general rule is to adopt such penitential works as are painful to the flesh, but not hurtful to the health. Thus, David mingled ashes with his bread; Achab used sackcloth; and the Ninivites fasted.

Q. But do not these things expose religion to contempt and ridicule?

A. Worldly people will certainly ridicule whatever is contrary to their sensual inclinations, in the gratification of which they place their happiness. But in ridiculing penitential works, they only show their ignorance of the ways of God, and verify those words of St Paul: *The wisdom of the flesh is an enemy to God*, Rom. viii. 7. *The sensual man perceives not the things that are of the Spirit of God; for it is foolishness to him, and he cannot understand*, Ibid. 1 Cor. ii. 14. Nay, they not only show their ignorance of the ways of God, but also of the common sentiments and practice of mankind. Do not parents punish their children? do not masters chastise their pupils? and do not the laws of all nations inflict corporal punishment on offenders? When we have contracted sinful habits, and have become the slaves of criminal passions, we are hurried on to sin notwithstanding all our good resolutions to avoid it. At the same time, experience shows that there is nothing more efficacious than punishment to bring the flesh into subjection to the spirit. Hence, the holy apostle St Paul says of himself, *I chastise my body and bring it to subjection*,—well knowing the power of chastisement to mortify the pride of our flesh, and to weaken its unruly passions; and observe his motive,—*Lest*, says he, *perhaps when I have preached to others, I myself should become a castaway*, 1 Cor. ix. 27; that is, lest, if I did not keep my body in subjection by chastisements, it should hurry me back to sin, and lead me to damnation. And if St Paul needed such restraint to keep him from sin, what can we expect if we neglect to use it? We may also add, that by thus judging and condemning ourselves to punishment for our daily sins, we prevent our falling under the severity of God's judg-

ments; for *if we would judge ourselves, we should not be judged*, 1 Cor. xi. 31. We ought therefore to esteem and practise this holy exercise, if we really wish to save our souls.

Q. What is meant by the particular examination of conscience?

A. The particular examination is the same in method as the general, but different in its object. The general examination embraces our whole conduct, and takes account of everything against the law of God throughout the day. The particular examination is confined to one object, the correction of some passion or the acquisition of some particular virtue. Every one has some particular vice, passion, or evil inclination, which, if not corrected, becomes stronger and stronger, and grows at last into a habit. Now it is necessary that we conquer every sinful habit which predominates in our souls; for a predominant passion is the principal source of all our other sins, and by it we are exposed to the greatest danger of losing our salvation. If we once gain the mastery over it, we shall find little difficulty in conquering all the others. This is the chief aim of the particular examen.

Q. How is this particular examination to be practised?

A. In the morning, to our general resolution of not offending God, we must make particular resolutions against this enemy, foreseeing where we may be tempted throughout the day, and determine, with God's assistance, on no account to yield. Then at night we must examine whether we have resisted its attacks, and gained a victory over it; or whether, and how often, we have yielded. For any victories we have gained, let us give thanks to God. If we have been overcome, let

us make a sincere act of repentance, renewing our resolutions with greater fervour, and performing some penance for every time we have failed.

Q. Are there any particular rules necessary here?

A. There are. (1.) The object of this particular examination must be one thing only—that is, if a person be subject to several bad habits or passions, he must not take them all together for the object of his particular examination, but first one alone, and when he has conquered it, another. (2.) He ought always to begin with that to which he is most addicted, and by which he is most frequently exposed to sin. (3.) All his prayers, meditations, devotions, and pious exercises, ought to be directed to overcome this passion. (4.) The holy sacrifice, his confessions and communions, ought to be offered up to God for the same end. (5.) He ought to use ejaculatory prayers for that purpose frequently throughout the day, and to renew his morning resolutions against yielding to his enemy. (6.) He ought carefully to resist its attacks, whatever it may cost him, and however strongly he may find himself inclined to yield. (7.) He must be exact in imposing upon himself a suitable penance every time he fails. Some recommend this particular examen twice a-day, at mid-day and at night, and some oftener. Where a person's circumstances give him opportunity of making it thus often, it will be most advantageous, and bring a more speedy victory.

Q. How long ought a person to confine his examen to one particular vice or passion?

A. Till he has so subdued it as to be able easily to suppress its suggestions, and to be no longer in danger of being drawn by it into sin. Then, to complete his conquest, he may apply to frequent acts of the contrary

virtue, and this will effectually secure him against his former danger.

Exercise for the Examination of Conscience.

Place yourself in the presence of God, and give Him thanks for all the benefits you have received, particularly this day.

O my God, I firmly believe Thou art here, and perfectly seest me, and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours upon me, and preserving me from evil. Blessed be Thy holy name, and may all creatures bless Thy goodness for the benefits I have ever received from Thee, and particularly this day. May the saints and angels supply my defect in rendering Thee due thanks. Never permit me to be so base and wicked as to repay Thy bounties with ingratitude, and Thy blessings with offences and injuries.

Ask of our Lord Jesus Christ *grace to discover the sins you have committed this day, and beg a true sorrow for them.*

O my Lord Jesus Christ, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have this day offended Thy infinite majesty, and judge myself now with such a just severity that then Thou mayest judge me with mercy and clemency.

Carefully examine how you have spent the day,

and in what manner you have kept your morning resolutions; whether you have committed any sin in thought, word, or deed, or neglected any duty which the law of God required from you, and especially whether you have avoided the particular vice you desired to overcome, or practised the virtue you wished to acquire. If all has gone well—if you have kept your morning resolution, and spent the day virtuously—then thank God, acknowledge it is the effect of His goodness, and say the hymn and prayer of thanksgiving as above, Chap. IV. Sec. 2. *But if you have failed, and offended God by sin, make an act of humble contrition as follows, renewing your resolution for the following day with greater fervour, and, with a full confidence in the Divine goodness, implore grace to persevere.*

O great and merciful Lord, look down in mercy on me Thy poor servant, here prostrate before Thee, and exceedingly humbled and confounded on account of my sins. I thought, my God, to have spent this day righteously, and to have made some little progress in virtue; but now, behold, I have shown what I am of myself, and have given proof of my misery and weakness. I have again fallen into my usual sins, and ungratefully offended Thee, my God, my Saviour. Oh the corruption and weakness of my wretched heart! Oh the perverse inclination of my corrupted nature! What is man, O great God, that Thou art mindful of him? or the son of man that Thou shouldst regard him? And of all men I acknowledge myself the most unworthy of Thy regard, having so often abused Thy mercy, and so seldom corresponded with Thy numberless favours. Wherefore, O my God, I humble myself profoundly before Thee, and repent of all my sins. I am sorry from my heart for having ever of-

fended Thee, and particularly for the sins I have this day committed. I detest them, O my God; I renounce them, and resolve through Thy grace never more to be guilty of them; but alas! my God, what are all my resolutions without Thy help and assistance but a broken reed, or smoke before the wind? This I humbly confess and acknowledge, and daily experience convinces me of it. Wherefore I put no trust or confidence in my resolutions; alas! I have done so but too often, and my repeated falls have shown how vain it was to trust them.

But now, my God, my whole confidence is fixed in Thee alone. I resolve, indeed, with all my heart, and with all the affections of my soul, never more to offend Thee, and particularly to avoid these my usual failings, by which I have so often displeased Thee; but I renounce all trust and confidence in this my resolution, knowing how weak I am; and I offer it up wholly to Thee, to be strengthened and confirmed by Thy holy grace. In Thee alone I put my trust, and throw myself into the arms of Thy fatherly protection, humbly beseeching Thee, through the merits of Thy beloved Son Jesus, to have mercy on me; and grant that this now may be the change of the right hand of the Most High, that I may this moment begin in earnest to serve Thee, and never more do the least thing displeasing to Thee. This, O my God, is my most earnest desire, that I may daily advance in Thy service, and persevere to the end in Thy holy love: hear me, O God, and grant this desire of my heart, through Jesus Christ our Lord, &c.

N. B.—After this, say the recommendation to the blessed Virgin, and your Angel Guardian, &c., as

in the end of Morning Prayers, p. 66, changing the word *day* for *night.*

When going to Bed, say—

Into Thy hand, O Lord, I recommend my spirit: Lord Jesus, receive my soul.

In thee, O Lord, I place my hope. Oh let me never be confounded.

I will lay me down in peace, and take my rest; for it is Thou, Lord, only, who makest me to dwell in safety.

May the peace and blessing of Almighty God the Father, ✠ the Son, and the Holy Ghost, descend upon me and dwell in my heart for ever. Amen.

End of Evening Exercises.

CHAPTER VII.

OF THE EXERCISE OF PENANCE.

Q. IN what does *the exercise of penance* consist?

A. Penance, or repentance, is a virtue by which the soul, considering the number and grievousness of her sins, and her many spiritual miseries, with the danger to which she is continually exposed of losing her salvation, is penetrated with feeling sentiments of sorrow, humiliation, and fear. But the soul, though destitute of all ground of confidence in herself, sees every reason to confide in God, and throws herself into the arms of His paternal goodness, trusting that, for the sake of His beloved Son, He will deliver her from her sin, and bring her to a happy eternity. The practice of these virtues is the *exercise of penance.*

Q. What are the evils of sin, which ought to excite our horror and detestation?

A. They are chiefly these: 1. *The indignity which sin offers to Almighty God*, which is so great that no created being can comprehend it. What is man but dust and ashes, a worm of the earth, a mere nothing in the presence of his Creator? And yet this worm, this nothing, dares to rebel against the infinite majesty of God, and to prefer base pleasures, vile passions, the miserable vanities of this world, and empty human praise, before

the holy and adorable will of the Most High God! Who can conceive the indignity of such conduct? The sinner contemns all the sacred promises which his heavenly Father makes to engage him in His service; he makes light of all the threats which a God of infinite power employs to deter him from sin: he despises His infinite goodness, which calls him to repentance; and sets up self as the idol to be worshipped, instead of God, his Creator!

2. This indignity offered to God by sin *is increased beyond measure by several aggravating circumstances:* (1.) *The blackest ingratitude;* for who can conceive how much we are indebted to the Divine goodness for our creation, preservation, and redemption—our members, senses, powers, and faculties? How much for our health, strength, food, raiment, and everything we enjoy in life? How much for His numberless benefits in the order of grace, and the inestimable helps He has bestowed upon us, to enable us to save our souls? How much for His special predilection of us as Christians, in preference to thousands who perhaps would have made a better use of His favours? In a word, what have we that we have not received from His fatherly goodness? What idea, then, ought we to form of our base ingratitude, when, in return for such goodness, we prefer the devil and our own passions before Him. (2.) *The most shocking injustice.* God has the most perfect right to our love and obedience; nay, all possible titles that any one can have to the service of another, are united in the most eminent degree in God. He created us out of nothing, made us what we are, continually preserves us in being; and He made us for no other end than to love and serve Him. He has the most absolute dominion over us. He is our Father, our

Sovereign, our Master, our Lord, and therefore has every possible right and title to our love and service. Besides, we are dedicated to Him in baptism, and consecrated to His service by a most solemn vow. But sin disregards all these titles, and sacrilegiously alienates from God what is so strictly His. (3.) *The most presumptuous folly and madness.* God is a being of infinite wisdom, from Whose all-seeing eye nothing is concealed; of infinite power, Who can punish sinners in whatever way He pleases; and of infinite justice, Who will render to every one according to his works. What presumption and folly, then, for a worm of the earth to attack, by wilful sin, so great and tremendous a Being? What can he expect from opposing God? What must be the consequence of offending and insulting the Lord of heaven and earth, Who holds the thread of life in His hand, and can in a moment let the sinner drop down to hell? The Holy Scriptures assure us that God *is not a God that willeth iniquity; neither shall the wicked dwell near Him, nor shall the unjust abide before His eyes; He hateth all the workers of iniquity*, Ps. v. 5. *That to God the wicked and his wickedness are hateful alike*, Wis. xiv. 9.

3. *The unspeakable ingratitude that sin contains against Jesus Christ.* How immensely are we indebted to Jesus Christ! Consider what He did, said, and suffered, to deliver us from eternal misery, and bring us to everlasting bliss. He had no need of us; we could render Him no service. Only the most generous and disinterested love and compassion moved Him to do and suffer so much for us. What must we think, then, of a Christian who, knowing this, wantonly renews the dreadful sufferings of such a benefactor, and repays His endearing love with base ingratitude? Yet this is what

is done by mortal sin. By cursing and blaspheming the holy name of God, we renew the curses and blasphemies of the Jews against Jesus Christ; by sins of injustice, we strip Him of His garments, and expose Him to the derision of His enemies; by gluttony and drunkenness, we drench His blessed mouth with vinegar and gall; by lust and impurity, we tear His sacred body with scourges; by pride and self-conceit, we crown His adorable head with thorns, and insult Him as a mock king; in a word, by every mortal sin, *we crucify again to ourselves the Son of God, and make a mockery of Him*, Heb. vi. 6. Good God! what a complication of evils does sin contain! How much does it deserve our utmost detestation!

4. *The dreadful havoc it makes in the soul.* (1.) *Sin banishes the grace of God.* A soul in the grace and friendship of God is beautiful as an angel, and an object of delight in the eyes of God and His saints; but the moment mortal sin enters into such a soul, all that heavenly beauty is destroyed, the grace of God is banished from her, and she becomes an object of His detestation; for *he that does these things is abominable before God*, Deut. xxii. 5. *How much more is man abominable and unprofitable, who drinketh iniquity like water?* Job, xv. 16. *They are corrupted, and become abominable in iniquities*, Ps. lii. 2. (2.) *Sin banishes God from the soul, and reduces her to the most abject state.* A soul in the state of grace is exalted to the dignity of a child of God, the spouse of Jesus Christ, the temple of the Holy Ghost, and is intimately united to God, who dwells in her. But the moment she consents to mortal sin, she loses all this dignity and happiness. God abandons her, and she becomes a slave of Satan, a vessel of corruption, the habitation of unclean spirits.

What a change! What an evil to be deprived of her God! *Woe to them*, says the Almighty, *when I shall depart from them*, Hos. ix. 12. But what a malignant monster must sin be, which causes such calamity! (3.) *Sin at once destroys all the spiritual treasures of the soul.* The grace of God is an inexhaustible source of heavenly riches; it sanctifies all the good works of the just man, and renders them meritorious of eternal life. *He that abideth in Me, and I in him, the same beareth much fruit*, John, xv. 5. When, therefore, a soul continues in this happy state, what treasures does she not lay up for eternity! but if she falls into mortal sin, she loses in an instant all the treasures of her past virtuous life, and sinks into the most abject poverty. *If the just man turn himself away from his justice, and do iniquity, . . . shall he live? all his justices which he had done shall not be remembered. In the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die*, Ezech. xviii. 24. To such as these our Saviour saith, *Thou sayest, I am rich, and made wealthy, and have need of nothing; and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked*, Rev. iii. 17. (4.) *Sin, in fine, kills the soul.* The grace of God is the spiritual life of the soul. And as the human form is beautiful in life, so a soul that is alive to God by His grace is beautiful in His sight. But the moment sin enters, it kills the soul, and renders her more hideous and loathsome in the sight of God than a dead body is in the eyes of men. *He that shall sin against Me, shall hurt his own soul*, Prov. viii. 36. *For when concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death*, James, i. 15. Wherefore, *Flee from sins as from the face of a serpent; for if thou comest near them, they will take hold of*

thee: the teeth thereof are the teeth of a lion, killing the souls of men, Ecclus. xxi. 2.

5. *The fatal consequences of sin in the next world*, where it banishes the sinner from heaven, and condemns him to eternal torments. What a hateful monster, then, must that be, which produces such effects for time and eternity! How justly does it deserve to be held in horror and detestation!

Q. What are the motives which excite the spirit of penance?

A. The infinite majesty and goodness of God, the love of Jesus Christ for man, the ingratitude involved in sin, and the evils which sin brings upon us in time and eternity, are all powerful motives, exciting us to the virtue of penance. Besides, the Word of God makes this striking declaration, that *no man knoweth whether he be worthy of love or hatred*, Eccles. ix. 1. When we reflect, then, how often we have offended God by sin, can we fail to be overwhelmed with confusion at the sight of our baseness, unworthiness, and misery? The character of *sinner* is the most abject and contemptible. Everything that is humiliating enters into it; insolence, ingratitude, perfidy, presumption, folly, and injustice. The sinner is a rebel against the God of heaven, a traitor to Jesus Christ, and a slave of Satan. Such we have been, and we have no certainty that we are not so still in the sight of God. What a subject for mourning and sorrow! What a source of humiliation and confusion! With reason does the prophet exclaim, *Be confounded and be ashamed at your own ways, O house of Israel*, Ezech. xxxvi. 32.

Q. What is *penitential fear*, and on what is it grounded?

A. That wholesome fear which belongs to the virtue

of penance is of two kinds. 1. The first is a *profound dread and awe of God*, founded upon His absolute power, by which He can annihilate His enemies at His pleasure, accompanied *with a horror of ever again provoking His anger by sin.* This is that wholesome *fear of the Lord, the beginning of wisdom*, which, when firmly implanted in the soul, is a most powerful preservative against sin. Of this the Scripture says, *Because the Lord your God, He is the God of Gods, and the Lord of Lords, a great God, and mighty and terrible, who accepteth no person, nor taketh bribes; . . . thou shalt fear the Lord thy God, and serve Him only*, Deut. x. 17, 20. For *who can stand before the face of His indignation? and who shall resist in the fierceness of His anger?* Nah. i. 6. Hence Jesus Christ Himself commands us *not to fear them that can kill the body, and after that have no more that they can do; but to fear Him that can kill both soul and body in hell-fire.* "Nay, the fear of the Lord driveth out sin; for he that is without fear cannot be justified," Ecclus. i. 27.

2. The second kind of *penitential fear* consists in humble diffidence in ourselves, founded on a full conviction of our weakness, and the many dangers to which we are exposed. These dangers arise: (1.) *From the number, strength, and craft of the infernal spirits*, who are continually going about like roaring lions, seeking to devour us; and whose only aim is to destroy our souls by sin, and to ruin us for ever. (2.) *From the world in which we live;* that world for which Jesus Christ refused to pray, which is the professed enemy of His Gospel, and whose maxims are directly opposed to the sacred rules which He has laid down for our conduct. The children of this world are continually disseminating the maxims of self-love, praising sensual enjoyments,

and extolling riches and honours, as the only things worth our notice. We live in this deluding world, and how difficult it is to resist such seductions! *Evil communications corrupt good manners. Their words are smoother than oil, and the same are darts,* Ps. liv. 23. (3.) *From the numberless miseries of our own souls,* which render us an easy prey to these external enemies. These miseries are: blindness of our understanding; the weakness of our reason; the instability of our imagination; the corruption of our heart, *bent upon evil at all times;* the violence of our passions; the weakness of our free-will; our human respect; our coldness and tepidity in prayer. These are some of the miseries entailed upon us by original sin, and which are augmented by the sins that we commit ourselves. Now, who can consider these, and not be filled with fear and trembling? St Paul, fearing for the Corinthians, says: *I fear lest, as the serpent seduced Eve by his subtlety, so your minds should be corrupted, and fall from the simplicity that is in Christ,* 2 Cor. xi. 3. *Wherefore let him that thinketh himself to stand, take heed lest he fall,* 1 Cor. x. 12; for *with fear and trembling we must work out our salvation,* Philip. ii. 12. What powerful motives do the same truths furnish for profound humility, distrust and contempt of ourselves! With how much reason does the Word of God declare, that *if any man think himself to be something, whereas he is nothing, he deceiveth himself!* Gal. vi. 3; for *all things are indeed vanity, every man living,* Ps. xxxviii. 6.

Q. Will not the consideration of these truths tend to discourage and lead us to despair?

A. Of these truths every one must be convinced who reflects and impartially examines his own interior. They are painful, indeed, to our pride, which seeks to conceal them from our eyes. But the knowledge of ourselves and

of our own misery is the only solid ground of Christian humility; for when fully convinced of our weakness, we come to the knowledge of our total dependence on God, we see that without Him we can do nothing—no, not even think a good thought, nor do the least thing conducive to salvation. With this conviction what can we do? Had we no ground of hope but in ourselves, we would indeed be miserable, and might well despair; but the holy virtue of penance directs our thoughts to the infinite power and goodness of God, to His unspeakable love for our souls, to His ardent desire for our salvation, to His most endearing promises of assistance, if we trust in Him alone, and to the infinite merits of Jesus Christ, which are superabundantly sufficient to supply all our defects and remedy all our evils. On these merits we are taught to rest, with the assured confidence and hope of finding mercy and pardon, grace and strength to overcome all our spiritual enemies, and to obtain eternal salvation, if we continue our efforts to persevere to the end in the Divine service.

Q. What are the effects of penance or repentance?

A. St Paul enumerates them in these words: *Behold this self-same thing, that you were made sorrowful according to God, how great carefulness doth it work in you; yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge*, 2 Cor. vii. 11.

Q. Is this virtue of repentance necessary for salvation?

A. It is absolutely necessary for every one that has offended God by sin; for Jesus Christ declares in express terms, *Except you repent, you shall all likewise perish*, Luke, xiii. 3. See *Sincere Christian*, Chap. XVII.

Q. How may we obtain the virtue of true repentance?

A. Chiefly by three things: (1.) By frequently and

earnestly begging it from God. Repentance, like every other good, is the gift of God, and prayer is the efficacious means to obtain it. (2.) By frequent and attentive meditation on the evil of sin, our many spiritual miseries, and the infinite goodness of God in having hitherto spared us, and given us time and grace for repentance. (3.) By frequent and fervent acts of penance.

Q. What are the acts of the virtue of penance?

A. (1.) The external acts of penance are those which we have just seen from St Paul, particularly the mortification and mortifying our passions by self-denial; *chastising our body*, after the example of that great apostle, and *bringing it into subjection* to the spirit; that we may offer a sacrifice of penance to the Divine justice, restrain our corrupt inclinations, and move God to show mercy to us. (2.) The internal acts consist in exercising the heart and will in the various sentiments which constitute the virtue of penance, humbling ourselves before God for our manifold sins and spiritual miseries; crying to Him for mercy and pardon with the humble publican in the Gospel; acknowledging our unworthiness, throwing ourselves wholly on His infinite mercy through the merits of Jesus Christ, and firmly resolving to suffer all evils rather than ever again to commit sin.

Q. Upon what occasions, principally, ought one to exercise himself in these acts of penance?

A. (1.) As we daily offend God in many things, we ought daily to bewail our offences, and endeavour to efface them by acts of repentance; and, therefore, our blessed Saviour has taught us daily to cry to God to *forgive us our sins.* Now this is done most properly in our daily examination of conscience, of which these acts of true repentance form an essential part. (2.) If throughout the day we fall into any sin, in thought, word, or

deed, we ought immediately to humble ourselves, and return to God by acts of sincere repentance ; and this we will not fail to do if we have a just sense of the evil of sin. (3.) In order to acquire the habit of this virtue, we ought frequently to use its several acts in our daily ejaculations. (4.) We ought never to omit acts of sincere contrition in our morning and evening prayers, as a daily homage to our offended God. (5.) But, particularly when preparing for confession, we must be careful to exercise ourselves in acts of true sorrow, as this is an essential part of the sacrament, without which we can never expect to obtain its blessed fruits. (6.) In Lent and Advent we ought to employ ourselves frequently in fervent acts of this virtue, both external and internal, as one of our chief exercises of devotion for these penitential times.

Q. What benefit do we receive from such frequent exercise of penance?

A. Several most important benefits : (1.) It serves to purify the soul, not only from the stains of daily faults and imperfections, but even of greater sins which may be hidden from us, or may have escaped our memory; hence David prayed, *From my secret sins cleanse me, O Lord.* (2.) It begets and nourishes in the heart habitual aversion to sin, and greatly increases our love of God. (3.) It is a powerful preservative against relapsing into sin, and contributes, in a great degree, to satisfy the justice of God for the debt of temporal punishment due for past sins.

Q. Which are the most useful ejaculatory acts of penance ?

A. The most excellent are the penitential psalms of David. They contain acts of all the different virtues which belong to true repentance, and are dictated by the

Holy Ghost himself; and no prayers or acts of virtue can be more acceptable to God than those inspired by Himself, and expressed in His own words. Now these psalms and the other acts of penance may be used as subjects of meditation, to excite in our hearts the sentiments which they express, or as ejaculations to raise our hearts to God during the day, or as a part of our vocal prayers. Besides these, many other acts of true repentance are found throughout the Scriptures, which, being also inspired by the Holy Ghost, are no less agreeable to God, and beneficial to those who use them.

Q. What other acts of repentance may one use with profit to the soul?

A. All those holy acts of contrition which are found in our manuals and books of devotion. The most useful are those formal and complete acts, of which we have given examples above, Chap. IV. sect. 3.

Q. What particular directions are proper for the times of Lent and Advent?

A. These holy seasons are appointed by the Church as times of penance, humiliation, and prayer; and to spend them conformably to the *spirit and intention of the Church*, it is not enough that we barely observe the external exercises of fasting and abstinence prescribed; we must be impressed with the true spirit of penance, which chiefly consists in a sincere sorrow and contrition for our sins. We must preserve and nourish this holy disposition in our hearts, by the daily exercise of internal acts of penance, and by works of piety, self-denial, and mortification; and we must be assiduous in importuning Heaven for mercy by frequent and fervent prayer. Reading or meditating on the passion of our Saviour is also an exercise particularly adapted to the time of Lent. One of the seven penitential psalms may

be read in order, on each day of the week, and after it the Versicles and Responses of the Church Office for Advent and Lent. The other penitential acts here set down may be used in these holy seasons, or at any other time, according to each one's devotion.

Acts of Penance.

I.

My Lord and my God, I am a most vile sinner, and unworthy to appear before Thee; but have mercy on me, and save me.

O God, my chief good! how far have I gone from Thee by my sins! How have I dwelt at a distance from Thee, in the region of misery, where I had quite lost myself!

Most loving Father, I have sinned against heaven and before Thee, and am not worthy to be called Thy child; make me as one of Thy servants, and let me now at least be faithful to Thee.

It grieves me, O God, that I have sinned against Thee; I am heartily sorry for the many times I have transgressed Thy law: but wash me now, I beseech Thee, from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord, and abhor all my wickedness; I confess my ingratitude, and seek refuge in Thy mercy.

Wash me, dear Jesus, with Thy blood, and purify my heart from all the filth of sin; heal my soul, and despise me not, though most unworthy.

I have wandered like a sheep that is gone astray; but I hear Thy sweet voice thus crying after me, *Thou hast*

gone after many lovers; but return now to me, and I will receive thee yet again.

My soul is full of anguish and confusion at the thought of my manifold sins, whereby I have offended Thee, my merciful Redeemer; whereby I have made myself a slave to hell, and provoked Thy anger.

O that I had never transgressed Thy commandments, nor fallen into so great misery! O that I had never sinned! Happy those souls who have preserved their innocence.

Look on me, O Lord, with the eyes of mercy, and blot out my sins; forgive me what is past, and through the bowels of Thy infinite goodness secure me by Thy most efficacious grace against all my failings for the time to come.

Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected Thy helps, contemned Thy visits, and been deaf to Thy calls. And now, Lord, what shall I do? It grieves me that I have offended Thee; have mercy on me.

Lord, be merciful to me a sinner: Jesus, Son of the living God, have mercy on me.

Sovereign Lord of my life, behold Thou seest there is nothing good in me, nor health in my soul: I am miserable and blind, and without Thee, O God, I can do nothing.

II.

My sins exceed in number the sands of the sea, and I am most unworthy, I confess, O Lord, of all Thy mercies; but Thy goodness is infinite, and above all my offences.

Thou hast said *there is joy in heaven for one sinner*

that does penance; Give me now grace truly to repent, and let heaven rejoice in my amendment.

Is it not Thou, my God, Who *willest not the death of a sinner, but that he be converted and live?* Grant me then spiritual life; for behold, O my Lord, I sincerely desire to live to Thee.

Thou camest, my dear Redeemer, not to call the just, but sinners to repentance: Behold here a miserable sinner before Thee; draw me now, I beseech Thee, most powerfully to Thyself.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my iniquity.

Sprinkle me with Thy blood, O Jesus, and I shall be made whiter than snow.

Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my soul, how long turnest Thou Thy face from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay, worse than the prodigal: Have compassion on me, most loving Father; clothe me with Thy grace, and receive me into the arms of Thy mercy.

Let not Thy blood be shed for me in vain, my dear Redeemer, but now let it bring forth in me the fruit of sincere repentance, and open to me a way to life everlasting.

Thy goodness I confess is great, O Lord, Who hast so long spared this unworthy sinner, and with so much patience waited for his amendment.

What return shall I make for this Thy infinite mercy, but ask this one mercy to be added to the rest, that from this moment I may never offend Thee more?

This one thing I earnestly beg of Thee; hear me, Lord, I beseech Thee: may I now, for what remains of my life, be entirely Thine.

Come, Lord, make haste into my heart, and cast out thence whatever Thou knowest profanes or defiles Thy temple.

Destroy and root out of my soul all that is displeasing to Thee, and lay in me the foundation of a new life, that I may no more offend Thee.

I confess I have sinned; but if Thou wilt, Thou canst make me whole. Heal then my soul, most loving Father; heal my soul, for Jesus' sake.

Act of Contrition, and of the Love of God above all things.

Unhappy sinner that I am, who have often had more regard to vanity and folly than to the infinite goodness and majesty of Thee, My God. Woe to me, who being on so many titles bound with all my strength to love, honour, and obey Thee, have neglected my duty, and chosen rather to offend and break Thy commandments. Most loving Father, Who hast prevented me with blessings of sweetness; Who hast loved me, though most unworthy of all Thy favours; what am I, after all, but a wretched and ungrateful sinner, who have not loved, but most grievously offended such a Father, such a benefactor! Lord Jesus, Thou hast shed Thy blood to cleanse and purify my soul from the filth of so many sins; and yet I have still again repeated my crimes, and defiled that robe of innocence Thou purchasedst for me. Woe again to me, who have made such vile returns for Thy infinite charity and blessings bestowed on me.

What shall I do, miserable sinner that I am? Whither

shall I fly, but to Thee my Lord, Whom I have offended? Thou wilt not despise a contrite and humble heart. Behold, then, my God, I here retract all I have hitherto done against Thee. I am truly sorry for the many times I have slighted so great goodness; my sins now displease me, because they have been displeasing to Thee: I am troubled for my offences, because they have been injurious to Thee my God, Whom I ought to have loved above all things. O that I had never sinned, never committed any offence against Thee! But still Thou commandest me to have confidence in Thy mercy, because Thy goodness far exceeds all my wickedness. Have mercy therefore on me, though a wretched and unworthy sinner; accept of the death and passion of Thy only Son, in satisfaction for my offences, and have compassion on one that puts his trust and confidence in Thee. Wash me yet more from my iniquity, and cleanse me from my sin; for I know my iniquity, and my sin is always against me. To Thee only have I sinned, and done evil in Thy sight. But turn now away Thy face from my sins, and blot out all my iniquities: Create in me a clean heart, O God, and renew a right spirit within my bowels: Cast me not away from Thy face, and take not Thy holy Spirit from me; restore to me the joy of Thy salvation, and confirm me with a perfect spirit.

O great God, I now desire to love Thee above all things; I desire to love Thee with all my heart, with all my soul, and with all my strength. I am heartily sorry that I have ever departed from Thy most holy will, and offended Thee in thought, word, or deed. But now, though late, I firmly resolve to use my best endeavours for the observing of Thy law, and through the help of Thy grace to avoid all sin: And this for no other motive

than Thy infinite perfection, Thy power, Thy wisdom, Thy goodness, Thy mercy,—that is, for Thy own sake, because Thou art most worthy of all love, O most sacred Trinity, Father, Son, and Holy Ghost, my God and my all. Amen.

The Seven Penitential Psalms.

THE ANTIPHON.

Remember not, O Lord, our offences, nor those of our parents, neither take Thou vengeance of our sins.

I.—PSALM VI.

Lord, rebuke me not in Thine indignation, nor chastise me in Thy wrath.

Have mercy on me, Lord, because I am weak: heal me, Lord, for all my bones are troubled.

And my soul is troubled exceedingly; but Thou, O Lord, how long?

Turn, O Lord, and deliver my soul; save me for Thy mercy's sake. Because there is none amongst the dead who is mindful of Thee; and who shall confess unto Thee in hell?

I have laboured with groaning; every night I will wash my bed, I will water my couch with tears.

Mine eyes are troubled through fury; I have waxed old amongst all mine enemies.

Depart from me, all ye that work iniquity; because the Lord hath heard the voice of my weeping.

The Lord hath heard my petition; the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled. Let them be turned back and ashamed speedily.

Glory be to the Father, &c.

II.—PSALM XXXI.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, neither is there guile in his spirit.

Because I held my peace, my bones are waxed old, whilst I cried all the day.

Because day and night Thy hand was heavy upon me: I am converted in my anguish, whilst the thorn is fastened in me.

I have made my sins known unto Thee: and my injustice I have not concealed.

I said, against myself I will confess my injustice to the Lord; and Thou hast forgiven the impiety of my sin.

For this shall every holy one pray to Thee in a seasonable time.

Certainly in the deluge of many waters, they shall not approach to him.

Thou art my refuge from the tribulation which hath surrounded me: my joy, deliver me from them that compass me about.

I will give thee understanding, and I will instruct thee in the way that thou shalt go: I will settle mine eyes upon thee.

Do not become as the horse and the mule, which have no understanding.

With a bit and bridle bind fast the jaws of those who do not approach Thee.

Many are the scourges of a sinner; but mercy shall compass him about that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just, and glory all ye right of heart.

Glory be to the Father, &c.

III.—PSALM XXXVII.

LORD, rebuke me not in Thine indignation, nor chastise me in Thy wrath.

Because Thine arrows are fastened in me, and Thine hand has been strong upon me.

There is no health in my flesh because of Thy wrath: my bones have no peace because of my sins.

For mine iniquities have gone over my head: and as a heavy burden, are become heavy upon me.

My wounds are putrefied and corrupted, because of my folly.

I am become miserable, and bowed down, even to extremity; I went sorrowful all the day.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared out of the sighing of my heart.

Lord, all my desires are before Thee, and my groaning is not hidden from Thee.

My heart is troubled, my strength hath forsaken me, and the light of my eyes itself is not with me.

My friends and neighbours have drawn near, and stood against me.

And they that were near me stood afar off; and they who sought my soul used violence.

And they that sought to do me evil spoke vanities, and studied deceits all the day.

But I as a deaf man did not hear, and was as one dumb not opening his mouth.

And I became as a man that doth not hear, and hath no reproofs in his mouth.

Because, O Lord, I have hoped in Thee, Thou wilt hear me, O Lord my God.

For I have said, lest at any time my enemies rejoice over me; because whilst my feet are moved they speak great things against me.

For I am ready for scourges, and my sorrow is always before me.

For I will declare my iniquity, and I will think upon my sin.

But mine enemies live, and are strengthened over me, and they that hate me unjustly are multiplied.

They who render evil for good spake against me, because I followed goodness.

Forsake me not, O Lord my God, depart not from me.

Incline unto my help, O Lord, the God of salvation.

Glory be to the Father, &c.

IV.—PSALM L.

Have mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee, that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquity, and in sins did my mother conceive me.

For behold Thou hast loved truth; the uncertain and hidden things of Thy wisdom, Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow..

Thou shalt make me hear of joy and gladness, and the bones that are humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach Thy ways to the unjust, and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation, and my tongue shall extol Thy justice.

Thou, O Lord, wilt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, verily I would have given it; with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, Thou wilt not despise.

According to Thy goodwill, O Lord, deal favourably with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon Thy altar.

Glory be to the Father, &c.

V.—PSALM CI.

O Lord, hear my prayer, and let my cry come unto Thee.

Turn not away Thy face from me: in what day soever I am in trouble, incline Thine ear to me.

In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished as smoke; and my bones are withered as a thing that is burnt.

I am smitten as grass, and my heart is withered; for I have forgotten to eat my bread.

Through the voice of my groaning, my bones have cleaved to my skin.

I am become as a pelican of the wilderness: I am become as a night raven in the house.

I have watched, and am become as a solitary sparrow on the house-top.

My enemies upbraided me all the day, and they that praised me did swear against me.

For I did eat ashes as bread, and mingled my drink with weeping,

Because of Thy wrath and indignation; for having lifted me up, Thou hast cast me down.

My days are declined as a shadow, and I am withered as grass.

But Thou, O Lord, remainest for ever; and Thy remembrance from generation to generation.

Thou, rising up, shalt have mercy on Sion; for it is time to have mercy on it, for the time is come.

Because the stones thereof have pleased Thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory.

For the Lord hath built Sion, and He shall be seen in His glory.

He hath had regard to the supplication of the humble, and He hath not despised their prayers.

Let those things be written for another generation; and the people to be created shall praise the Lord.

Because He hath looked forth from His high sanctuary; the Lord from heaven hath looked upon the earth,

That He might hear the groans of such as are in fetters; that He might unbind the children of them that are slain,

That they may show forth the name of the Lord in Sion, and His praise in Jerusalem.

When the people assembled together in one, and the kings to serve the Lord,

He answered Him in the way of his strength; Declare unto me the fewness of my days.

Call me not back in the midst of my days; Thy years are from generation to generation.

In the beginning, O Lord, Thou didst lay the foundations of the earth, and the heavens are the works of Thy hands.

They shall perish, but Thou remainest; and all of them shall wax old as a garment.

As a vesture Thou shalt change them, and they shall be changed; but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

VI.—PSALM CXXIX.

From the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If Thou wilt mark iniquities, O Lord; Lord, who shall bear it?

For with Thee there is propitiation; and because of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

VII.—PSALM CXLII.

LORD, hear my prayer; give ear unto my supplication in Thy truth; hear me in Thy justice,

And enter not into judgment with Thy servant; for no one living shall be justified in Thy sight.

For the enemy hath persecuted my soul; he hath humbled my life in the earth.

He hath set me in darkness, as those who have been long dead; and my spirit is in anguish for myself; my heart is troubled within me.

I remember the ancient days, I have meditated on all Thy works; on the deeds of Thy hands did I meditate.

I have stretched forth my hands to Thee; my soul is unto Thee as earth without water.

Hear me quickly, O Lord; my spirit hath fainted away.

Turn not away Thy face from me, because I shall be like them that descend into the lake.

Make me hear Thy mercy in the morning; for I have hoped in Thee.

Make the way known to me wherein I should walk: because I have lifted up my soul to Thee.

Deliver me from mine enemies, O Lord; to Thee have I fled; teach me to do Thy will, because Thou art my God.

Thy good Spirit shall lead me into the right land. For Thy name's sake, O Lord, Thou shalt enliven me in thine equity.

Thou shalt bring forth my soul out of tribulation, and in Thy mercy Thou shalt destroy mine enemies.

And Thou shalt destroy all that afflict my soul, because I am Thy servant.

Glory be to the Father, &c.

A. Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

The Versicles and Responses used in the Office of the Church, in the Lauds and Vespers, on Fasting days and during the penitential Times of Advent and Lent.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father, &c. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* I said, O Lord, have mercy on me. *R.* Heal my soul, for I have sinned against Thee. *V.* Turn to us, O Lord; O how long wilt Thou be angry? *R.* And be Thou entreated in favour of Thy servants. *V.* Let Thy mercy be upon us, O Lord. *R.* As we have put our trust in Thee. *V.* Let Thy priests be clothed with justice. *R.* And let Thy holy ones rejoice. *V.* Lord save the king. *R.* And hear us in the day that we shall call upon Thee. *V.* O save Thy people, O Lord, and bless thine inheritance. *R.* And rule them and exalt them for evermore. *V.* Remember Thy congregation. *R.* Which Thou hast possessed from the beginning. *V.* Let peace be in Thy strength. *R.* And plenty in Thy towers. *V.* Let us pray for the faithful departed. *R.* Eternal rest give to them, O Lord, and let perpetual light shine upon them. *V.* Let them rest in peace. *R.* Amen. *V.* For our absent brethren. *R.* O my God,

save Thy servants, who put their trust in Thee. *V.* For the afflicted and captive. *R.* Deliver them, O God of Israel, from all their tribulations. *V.* Send them help, O Lord, from Thy sanctuary. *R.* And from Sion protect them. *V.* O Lord God of Hosts, convert us to Thee. *R.* And show us Thy face, and we shall be saved. *V.* Rise up, O Christ, and help us. *R.* And deliver us for Thy name's sake. *V.* O Lord, hear my prayer. *R.* And let my cry come to Thee.

Let us Pray.

O God, whose property is always to have mercy and to spare, receive our petitions, that we, and all Thy servants who are bound by the chains of sin; may by the compassion of Thy goodness mercifully be absolved, through Jesus Christ our Lord and Saviour, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

The Penitential Prayer of St Austin.

Ante oculos Tuos, Domine, &c.

Before Thy eyes, O Lord, we bring our offences, and with them compare the stripes we have received.

If we weigh the evil we have done, we find that what we suffer is much less than we deserve.

What we have committed far outweighs what we endure.

We feel the punishment of sin, and yet we turn not from our wilfulness in sinning.

Our weakness faints under Thy scourges, but our perverseness is still the same.

Our diseased mind is racked with pain, and our neck is as stiff as ever.

Our life is spent in sighs and grief, but in our actions we are not reformed.

If Thou expectest our amendment, we grow no better; if Thou takest revenge, we are not able to subsist.

When we are chastised we acknowledge what we have done, but when Thy visitation is over we forget what we weep for.

If Thou stretchest out Thy hand, we promise duty; if Thou suspendest Thy sword, we keep not our promise.

If Thou strikest, we cry for pardon; and if Thou pardonest, we provoke Thee again to strike.

Here, O Lord, are Thy criminals confessing their guilt. We know that, unless Thou forgivest, Thou mayest justly destroy us.

Grant, O Almighty Father, without merit, what we ask, as out of nothing Thou didst create us to ask Thee: through Jesus Christ our Lord. Amen.

The Antiphon.

We wait in expectation of our Saviour's coming, who will reform our frail bodies according to the pattern of His glorious body.

V. Behold, the God of heaven is our Redeemer.

R. In Him will we put our confidence, and will not fear.

Almighty God, who for the redemption of mankind didst send Thy only-begotten Son to assume our flesh, and suffer death upon the cross; we humbly pray, that as our Saviour hath left us here the example of His patience, He would both enable us faithfully to follow His example, and make us hereafter partakers of His glory: Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

CHAPTER VIII.

EXERCISES FOR TIMES OF INDULGENCES AND JUBILEES.

Q. WHAT is properly meant by an Indulgence and a Jubilee?

A. When, on our sincere repentance, Almighty God, through the merits of Jesus Christ, forgives the guilt of our sins by His holy sacraments, He delivers us from the eternal punishment due to these sins, but He does not always forgive all their temporal punishment. The Divine justice, which will render to every one according to his works, absolutely requires that he who sins should be punished, if not to the full extent that his sins deserve, at least in such measure as the Divine wisdom sees proper. Even mercy itself sanctions this, lest, if on forgiveness we were delivered from all punishment, we might thereby be encouraged and emboldened to commit sin. Hence every sinner, by offending God, contracts a debt of temporal punishment to the Divine justice, which he must discharge, though the eternal punishment due to his sins be entirely forgiven. Thus the prophet Nathan, upon David's repentance, declared that *God had put away the iniquity of his sin*, but immediately denounced several severe punishments which God had determined to send upon him in this life, and which were accordingly inflicted.

This debt of temporal punishment must be paid in this life, and our peace made with our adversary, the Divine justice, while we are in the way; otherwise, when we die, we shall be cast into *that prison, out of which we shall*, by no means, *come, till* by severe sufferings *we have paid the utmost farthing*, Mat. v. 25. While we are in life, this debt may be discharged in one of two ways; either by paying to the full in suffering, or by obtaining remission upon easier terms. Voluntary penitential works, and patient suffering of the afflictions which Divine Providence sends upon us, are the means of discharging it by payment. When it is remitted, either in whole or in part, upon easier terms, this is called an Indulgence; because Almighty God, like an indulgent parent, condescending to our weakness, forgives in mercy what He might demand in justice.

The power of dispensing this favour Jesus Christ has left with the pastors of His Church, particularly with her chief pastor, to whom, in the person of St Peter, He said, *To thee will I give the keys of the kingdom of heaven; Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.* In this general charter is included the power of loosing from everything *whatsoever*, that can hinder our admission into heaven, the guilt of sin, and the debt of punishment due to it. The power of discharging her children from this debt, the Church exercises chiefly upon two occasions; *first*, in the jubilee years, wherein, for great public reasons, she grants this favour in the most ample manner, and with greater solemnity; and, *secondly*, on certain great festivals throughout the year, when, desiring that her children should devoutly approach to the holy sacraments, she bestows this benefit of a plenary indulgence,

as an encouragement to them to do so. The conditions required on our part for gaining this favour are generally the three following; *first*, that we approach truly penitent to the sacraments of penance and holy communion, to cleanse our souls from all mortal guilt and to put ourselves into the state of grace, because, while in the state of sin, we are incapable of receiving the blessings of the indulgence; *secondly*, that we perform some works of charity and mercy to our neighbour; *thirdly*, that on the day of our communion we offer up prayers for the Church and her necessities, both general and particular, especially for that portion of it to which we belong. The following forms of prayer are very proper for that purpose.

A Prayer for the whole State of Christ's Church upon Earth, including all the Intentions required for gaining the Jubilee, and other Indulgences.

O Eternal Father of our Lord Jesus Christ, Creator of all things visible and invisible, source of all good, infinitely good in Thyself, and infinitely gracious, bountiful, and good to us; behold we, Thy servants, the work of Thy hands, redeemed by the blood of Thy only Son, come, in answer to His summons by His vicegerent, to present ourselves as humble petitioners before the throne of Thy mercy: We come in a body at this time, even all Thy people upon earth; and we come in communion with all Thy Church in heaven, hoping to be assisted by their prayers and merits, and with Jesus Christ at our head, our High-priest and Mediator, in Whose precious blood we put all our trust.

We prostrate ourselves before Thee, and humbly beseech Thee to sanctify Thy own most holy name, by

sanctifying and exalting Thy holy Catholic Church throughout the world. O eternal King! who hast sent Thy only Son down from Thy throne above into this earth to establish a kingdom here amongst us, whence we may hereafter be translated to Thy eternal kingdom; look down, we beseech Thee, upon this kingdom of Thy Son, and propagate it through all nations, and in all hearts: Sanctify it in truth; maintain it in peace, unity, and holiness: Give to it saints for its rulers, its chief pastor, and all its other prelates: Enlighten them with heavenly wisdom, and make them all men according to Thy own heart. Give Thy grace and blessing to the clergy, and send amongst them that heavenly fire which Thy Son came to cast on the earth, and which He so earnestly desired should be enkindled. Assist and protect apostolic missionaries, that they may zealously and effectually promote Thy glory, and the salvation of souls redeemed by the blood of Thy Son: Sanctify religious men and women of all orders. Give them grace to serve Thee with perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on Christian princes; grant them the lights and graces necessary for the perfect discharge of their duty to Thee and to their subjects, that they may be true servants to Thee, the King of kings, true fathers to their people, and nursing fathers to Thy Church. Have mercy on magistrates and men in power, that they may all fear, love, and serve Thee, and ever remember that they are Thy deputies, and ministers of Thy justice. Have mercy on Thy people throughout the world, and give Thy blessing to Thy inheritance. Remember Thy congregation which Thou hast possessed from the beginning; and give Thy grace to all Christians upon

earth, that they may do Thy will in all things, even as the blessed do in heaven.

Extend Thy mercy to all infidels that sit in darkness and in the shadow of death; to all those nations that know Thee not, and that have not received the faith and law of Thy Son their Saviour; and to all Pagans, Mahometans, and Jews. Remember, O Lord, that those souls are made after Thy own image and likeness, and redeemed by the blood of Thy Son. O let not Satan any longer exercise his tyranny over these Thy creatures, to the great dishonour of Thy name. Let not the precious blood of Thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as Thy apostles were, and bless them with the like success for the glory of Thy name, that all these souls may be brought to know Thee, love Thee, and serve Thee here in Thy Church, and to bless Thee hereafter for all eternity.

Look down also with pity and compassion on those deluded souls who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one Shepherd, Thy only Son Jesus Christ, into the by-paths of error and schism. O bring them back to Thee and to Thy Church. Dispel their darkness by Thy heavenly light. Take off the veil from their eyes, with which the common enemy has blindfolded them: Let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of education. Take from them the spirit of obstinacy, pride, and self-conceit. Give them a humble and docile heart. Give them a strong desire of finding out the truth, and a powerful grace to embrace it, in spite of the opposition of the world, the flesh, and the

devil. For why should those souls perish for which Christ died? Why should Satan any longer possess those souls which, by their baptism, were dedicated to be Thy eternal temples?

O Father of lights, and God of all truth, purify the world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of Christ: Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the Gospel of Jesus Christ, both in its belief and practice, prevail throughout the universe.

Grant to us Thy peace, O Lord, in the days of our mortality, even that peace which Thy Son bequeathed as a legacy to His disciples; a perpetual peace with Thee, a perpetual peace with one another, and a perpetual peace within ourselves: Grant that all Christian princes and states may cherish and maintain peace and concord: Give them a right sense of the dreadful evils that attend on war: Give them a horror of the bloodshed, devastation, and ruin of so many territories, of the innumerable injustices, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare; teach them to fight for a heavenly kingdom.

Remove, O Lord, Thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evils of mortal sin. Make all sinners sensible of their misery; give them the grace of a sincere conversion to

Thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom from the evils that threaten impenitent sinners, — plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and Thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain. Support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; and give a happy passage to all that are in their agony.

To Thy infinite mercy, O Great God, we also most earnestly recommend our country: Oh! be graciously pleased to turn away Thy anger from us, and to blot out all our iniquities. Let the light of Thy countenance shine once more upon us, and bring back all that err to the communion of Thy holy Church. In particular we recommend to Thee ourselves. Be pleased, for Thy name's sake, to reform all abuses, and to take away all scandals from amongst us. Grant to our pastors the spirit of wisdom, zeal, holiness, purity, and grace to enable them faithfully to discharge their weighty duties. Grant to our people the spirit of humility, docility, and obedience. Grant us peace and unity with each other, and so adorn our souls with solid virtue, that men, seeing our good works, may glorify Thee, our heavenly Father. Finally, we earnestly recommend to Thee the souls of the faithful departed. Grant them rest, O Lord, and a place of respite, and bring them soon to the possession of Thy eternal glory; and enable us who are still alive so to spend the few days of our lives that yet remain in the spirit of humility and penance, that having fully discharged what we owe to Thy Divine justice before

we leave this world, or being mercifully delivered from that debt through Thy fatherly indulgence, which we hope from Thy goodness at this time, we may be speedily admitted to Thy Divine presence. Through Jesus Christ, our Lord and only Saviour, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A Prayer for the State of Religion in our own Country.

O eternal God, Whose ways are just, and Whose judgments are an unfathomable abyss! we adore in silence Thy unsearchable counsel in permitting so many nations to be cut off from the fruitful field of Thy Church, and to be hurried away into the wilderness of heresy and schism; but with grateful hearts we praise and glorify Thy infinite goodness, which, in the deluge of heresy which overflows and almost covers so many countries, has vouchsafed to select here a great number for Thyself, and to save them in Thy holy ark from the too general inundation. Oh how shall we sufficiently thank and praise Thee for that unspeakable mercy, in making us of that happy number, preferably to so many thousands more deserving; and for giving us the comfort of a firm faith, free from the inconstancy of those who, having no support but their own fancies, float up and down for a time, and sink at last into the gulf of infidelity. Make us sensible, O Lord, of these Thy unspeakable blessings, that as we know Thee by a sure faith, we may love Thee with a perfect charity, and, fixing all our hopes on the joys of the life to come, patiently submit to what Thou permittest here, and still press on to what Thou promisest hereafter.

Comfort and strengthen us in all we have to do and

suffer for our holy faith, and permit not any amongst us by any temptation whatever to fall away from Thee and Thy truth. In a particular manner we recommend to Thee our pastors, who watch day and night for the salvation of their flock; replenish them, we beseech Thee, with Thy Holy Spirit, the spirit of wisdom, zeal, holiness, and purity. Assist them with Thy special grace to direct them in all their ways according to Thy will, and daily augment in them the fire of Thy love, and a fervent zeal for the salvation of souls.

We also beseech Thee for all our brethren of the household of faith, that Thou wouldst grant us the spirit of humility, docility, and obedience, and fill our souls with that brotherly love by which the world may know that we are Thy disciples. Reform all abuses, and take away all scandals from amongst us, and so adorn our lives with solid piety, that men, seeing our good works, may glorify Thee our heavenly Father.

We also most earnestly beseech Thee for our separated brethren, who have departed from the union and communion of Thy holy Church. We acknowledge Thy righteous judgments, we adore Thy unsearchable counsels, for Thou visitest the iniquities of the parents upon the children to the third and fourth generation, and yet at length rememberest mercy. O be pleased to look in mercy on this country, and put a stop to the effects of Thy just indignation. Forgive, we beseech Thee, the sins of our forefathers, and turn away Thy wrath from their posterity. Hasten the conversion of those who have gone astray, and let not our sins put a stop to Thy mercies towards them. Deliver the ignorant from being seduced by false teachers, and the learned from being blinded by their passions, and the whole nation from religious strife and discord; that instead of so many

divisions and changes in religion, we all may again be restored to that unity of mind, steadiness of faith, and tranquillity of conscience, which are nowhere to be found but in the communion of Thy Church. In a particular manner, we beseech Thee to bestow this mercy on our friends, relations, and benefactors. Open their eyes, that they may see the beauty of Thy truth, and give them strength and courage to embrace it.

We also implore Thy benediction on our magistrates and rulers. Give them light, O God, to direct them to what is most for Thy glory, the good of their own souls, the discouragement of vice, and the advancement of Thy true religion. Finally, we beseech Thee to look down from heaven on the tears which have been shed and the blood which has been spilt by so many confessors and martyrs, who have suffered tribulation and death to convert us to Thee. Hear the cries which they send up before Thee, not for vengeance, but for pardon and mercy; and mercifully grant these our petitions, for the sake of Jesus Christ, Thy Son, our Lord and Saviour, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

CHAPTER IX.

OF VISITING THE SICK.

Q. IS it a great act of charity to visit the sick?

A. It is doubtless a great act of charity to the sick, and highly beneficial to those who practise it. Our blessed Saviour assures us, that what we do in this way to any of our Christian brethren, He esteems as done to Himself. *I was sick, and ye visited me*, Mat. xxv. 36. And to encourage us in the practice of it, He declares in the same chapter, that the sentence of eternal happiness will be pronounced on those who do to Him this charitable service in the persons of His brethren; and that the neglect of it will be one cause of the eternal reprobation of the wicked. To assist the sick, to relieve their necessities, by ministering to them for the love of God as unto Jesus Christ, is an act most agreeable in the sight of God, and one which He will abundantly repay. But the most exalted charity to the sick is to assist them in the concerns of their souls, and to help them to prepare for a happy death. This may be done in various ways: by encouraging them to suffer patiently; by exhorting them to perfect resignation to the will of God; by suggesting to them good thoughts, and pious acts of virtues, particularly such as are most necessary for their state, and by comforting them in their

affliction. All are not capable of doing this; but there are other acts of charity to the sick which any one may perform—such as, reading to them some pious book proper for their state, particularly the passion of our Saviour in the Gospel, and praying for them. The following litany and prayers are very proper for that purpose, and may be said either by a single person in the sick-room, or, if there be more present, may be read aloud by one, the others responding.

A Prayer for the Sick.

O Almighty and Eternal God, Father of mercies, and God of all comfort and consolation, we fly to Thy Fatherly goodness in behalf of this Thy servant here lying under Thy hand, in sickness and affliction. We beseech Thee to look upon *him* (or her) with the eyes of mercy and compassion, and leave *him* not to *himself* in this day of *his* distress, who puts *his* whole trust in Thee. *He* acknowledges in Thy presence *his* great weakness, and that of *himself he* can do nothing towards *his* salvation,—not so much as think a good thought without Thy gracious assistance; *he* therefore throws himself into the arms of Thy mercy, and wholly relies on Thy Fatherly assistance, beseeching Thee, for the sake of Jesus Christ, to enable *him* to bear this visitation with Christian patience, and a perfect resignation to Thy blessed will. We also, Thy unworthy servants, most earnestly beseech Thee, O great God, not to deal with *him* according to his sins, nor reward him according to *his* iniquities, but according to the multitude of Thy tender mercies, show mercy to *him*, in this day of *his* distress; and enable *him*, by Thy powerful assistance, to bear *his* present suffering with such patience and humility, with such

sincere repentance and holy resignation to Thy blessed will, both as to the sickness itself and all its circumstances, that it may be a means in Thy hand of sanctifying *his* soul, and of laying up a store of glory for *him* in Thy kingdom.

We know not what Thou hast appointed for *him*, whether life or death; we beseech Thee to restore *his* health, if it be Thy holy will, and grant *him* a longer continuance amongst us, if Thou seest it expedient for *his* salvation; that, corrected by Thy chastisements, *he* may enter upon a new course of life, and, by a greater diligence in Thy service, may more amply atone for all *his* past failings, and be better prepared for answering Thy call, whenever Thou shalt be pleased to make it. But if in Thy providence Thou hast otherwise appointed, fit *him*, we beseech Thee, for Thy most holy appointments; make *him* sensible of *his* condition, and mercifully deliver *him* from all the delusions of vain and deceitful hopes. Take from *him* all solicitude for the things of this world. Grant *him* grace to receive the holy sacraments, which Thou hast ordained for the help of dying Christians, with such holy and fervent dispositions, that *his* soul may be sensible, in the hour of distress, of the full fruits and effects of them. We beseech Thee to remove far from *him* all obstinacy and blindness, all evil passions and self-love, destroy all *his* sinful habits, and fill *his* heart with true charity, both towards Thee and *his* neighbour. Send Thy holy angels to watch over *him*, and under the shadow of Thy wings protect *him;* be Thou *his* guard against all *his* enemies, and mercifully preserve *him* from all presumption and despair, through Jesus Christ our Lord and only Saviour, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

THE LITANY FOR THE SICK.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy on *him* (or *her*).
Christ, have mercy on *him*.
Lord, have mercy on *him*.
Christ, hear us.
Christ, graciously hear us.

O God the Father, Creator of the world, *have mercy on him.*

O God the Son, Redeemer of mankind, *have mercy on him.*

O God the Holy Ghost, Perfecter of the elect, *have mercy on him.*

O Sacred Trinity, three persons and one God, *have mercy on him.*

Holy *Mary*,
All ye holy angels and archangels,
Holy *Abel*,
All the blessed company of the just,
Holy *Abraham*,
Holy St *John the Baptist*,
St *Joseph*,
All ye holy patriarchs and prophets,
St *Peter* and St *Paul*,
St *Andrew* and St *John*,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St *Stephen* and St *Laurence*,
All ye holy martyrs,
St *Sylvester* and St *Augustine*,

Pray for him.

All ye holy bishops and confessors,
St *Benedict* and St *Francis*,
All ye holy priests and religious,
St *Mary Magdalen* and St *Lucy*,
All ye holy virgins and widows,
} *Pray for him.*

All ye holy saints of God, *make intercession for him.*

Have mercy, O Lord, *and spare him.*

Have mercy, O Lord, *and hear him.*

From all his sins *deliver him, O Lord.*

From all temptations, and the snares of Satan, *deliver him, O Lord.*

From all impatience, and repining at Thy just chastisements, *deliver him, O Lord.*

From dejection of spirit, and diffidence in Thy mercies, *deliver him, O Lord.*

From the fear of death, and too much desire of life, *deliver him, O Lord.*

From distracting his mind with the things of this world, and neglecting to prepare himself for eternity, *deliver him, O Lord.*

By Thy cross and passion, *deliver him, O Lord.*

By Thy death and burial, *deliver him, O Lord.*

By Thy glorious resurrection and admirable ascension, *deliver him, O Lord.*

By the grace of the Holy Ghost, the Comforter, *deliver him, O Lord.*

In the hour of death, and in the day of judgment, *deliver him, O Lord.*

We sinners *beseech Thee to hear us.*

That it would please Thee to comfort him in his sorrows, and enable him to look beyond death on the blessed state it leads to, *we beseech Thee to hear us.*

That it would please Thee to bring into his thoughts

all Thy mercies, and by them encourage him in confidence in Thee, *we beseech Thee to hear us.*

That Thou wouldst vouchsafe to him grace to order all his temporal affairs with prudence, justice, and charity; and with a free and quiet mind, wholly attend to dispose himself for heaven, *we beseech Thee to hear us.*

That Thou wouldst vouchsafe to him the grace entirely to confess, and sincerely to repent of all his sins, *we beseech Thee to hear us.*

That Thou wouldst vouchsafe to him the grace heartily to forgive all those who have offended him, and to satisfy whoever has suffered the least prejudice by him, *we beseech Thee to hear us.*

That being thus reconciled to Thee, and to all the world, he may, with an humble and assured hope, reverently receive the sacred *Viaticum* of Thy blessed body, and firmly persevere to the end in Thy grace and favour, *we beseech Thee to hear us.*

That the pains of his sickness may expiate the punishment due to his sins, by diminishing his love of this world, and increasing his desire of the next, *we beseech Thee to hear us.*

That whatever Thy providence shall determine concerning him, he may readily submit to Thy holy will, and, whether he live or die, be always Thine, *we beseech Thee to hear us.*

O Lamb of God, that takest away the sins of the world, *spare him, O Lord.*

O Lamb of God, that takest away the sins of the world, *hear him, O Lord.*

O Lamb of God, that takest away the sins of the world, *have mercy on him.*

Lord, have mercy on us.

Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.

V. O Lord, hear my prayer.
R. And let my supplication come unto Thee.

The Prayer.

Almighty and ever-living God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to them that love Thee; behold, we beseech Thee, Thy servant, whom Thou hast cast upon the bed of sickness, and support with Thy grace his afflicted spirit. Strengthen his faith, increase his hope, perfect his charity, and sanctify to him every accident of his sufferings, that if Thy mercy shall restore him to his health, he may more carefully correct the errors of his former life: and if it shall please Thee to call him to Thyself, he may pass through the valley of the shadow of death with safety, and be transported by Thy holy angels into the mansions of bliss, where no fears shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but perfect security, pure delights, and unspeakable joys shall for ever be established unto him; through our Lord Jesus Christ Thy Son, &c. Amen.

Prayers for Women travailing with Child.

To God the Father.

Most merciful Father of heaven, hear the prayers of Thy servants for Thy handmaid labouring with child: that as by Thy good providence she hath conceived, so by Thy special blessing she may speedily be delivered;

through our Lord Jesus Christ, Thy Son, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

To God the Son.

O blessed Jesus, who wast born without any pain to Thy most pure Virgin-mother, grant mercifully that the fruit of Thy handmaid may so come safe and perfect into this world, that it may by the font of baptism be born again to Thee: who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

To God the Holy Ghost.

O God the Holy Ghost, the assured Comforter of those who call on Thee, vouchsafe, we beseech Thee, to hear Thy servants offering these our prayers on the behalf of Thy handmaid, that by Thy grace she may patiently suffer the pains of child-bearing, and by Thy mercy obtain safe and speedy deliverance; who with the Father and the Son livest, &c. Amen.

To our blessed Lady.

The Antiphon.

To thee, and to thy holy intercession, O Virgin-mother of God, all women labouring in child-birth fly; repel them not in their necessities, but help them by thy powerful prayers, O glorious and ever-blessed Virgin.

V. In all our tribulations and anguishes.
R. The blessed Virgin-mother assist us.

Most pure Virgin, and glorious mother of our Saviour, who, next to thy dear Son, art our refuge, our hope,

and comfort; vouchsafe, we beseech thee, to implore His mercy for thy supplicant, that she may be safely delivered, and the fruit of her womb baptised, and hereafter so live in the fear and service of God, that it may come at last to the kingdom of joy and eternal glory; through Jesus Christ, &c. Hail Mary, &c.

The Antiphon. Salve Regina Mater, as above, p. 162.

A Prayer that may be daily said by a Woman with Child.

O Lord God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of Thy only Son, look down upon Thy poor handmaid here prostrate before Thee, humbly imploring Thy mercy, and begging Thy blessing for herself and her child, which Thou hast given her to conceive. Preserve, I beseech Thee, the work of Thy hands, and defend both me and the tender fruit of my womb from all perils and all evils; grant me in due time a happy delivery, and bring my child to the font of baptism, that it may be there happily dedicated to Thee, to love and serve Thee faithfully for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder Thee from hearing my prayers, and draw down Thy judgments upon me and mine, instead of the mercies which I sue for; and therefore I am sensible the first thing I ought to do is to repent from my heart for all my offences, humbly confess them, and continually cry to Thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them down here at Thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to Thee; and I wish I could expiate them with tears of

blood. I humbly beg Thy pardon for them, and I wish from my heart that I had never committed them. I here offer myself to make what satisfaction I am able; and I most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now beforehand to Thee for my sins, firmly resolving, by Thy grace, never wilfully to offend Thee more. Behold my heart, O Lord, and if it be not such as I here express, at least I desire it should be such; I desire it should be that contrite and humble heart which Thou never despisest. In this disposition of soul, and with a lively confidence in Thy mercies, and in the merits of the death and passion of Jesus Christ Thy Son, I renew the petition I made before, and I once more beg of Thee, for myself, Thy grace and protection, and a happy delivery; and for my child, that Thou wouldst be pleased to preserve it for baptism, sanctify it for Thyself, and make it Thine for ever; through the same Jesus Christ Thy Son, our Lord. Amen.

CHAPTER X.

EXERCISES FOR PEOPLE IN SICKNESS.

Q. 1. WHAT things ought one chiefly to attend to when seized with sickness?

A. He ought to attend to three things—his temporal affairs, his body, and his soul. *As to his temporal affairs*, if he have not already settled them, he ought to do so without delay; otherwise, if his sickness become dangerous, they will distract his mind from attending to the *one thing necessary*, or if neglected, will prove a source of trouble to those whom he leaves behind him. He ought also to be careful to discharge his debts and other obligations.

As to his body, he ought to resign it entirely into the hands of his physician, and obey his orders with exactness; for thus the Word of God speaks on this subject: *Honour the physician, for the need thou hast of him; for the Most High hath created him. . . . The Most High hath created medicines out of the earth, and a wise man will not abhor them. . . . The virtue of these things is come to the knowledge of men, that he may be honoured in his wonders. By these he shall cure and shall allay their pains. . . . Give place to the physician, for the Lord created him; and let him not depart from thee, for his works are necessary*, Ecclus. xxxviii. 1. From this it is

manifest that God has appointed medicines for our benefit, and that they are the ordinary means, ordained by His providence, for the recovery of health in sickness, and therefore it is our duty to use them, otherwise we would be tempting God. But as *all healing is from God*, ver. 2, our chief dependence must be upon His blessing. Our principal care must be to obtain His blessing; and this we do most effectually when we give due attention to the soul.

With regard to the soul: (1.) The first step a person ought to take in sickness is to reconcile his soul to God, by having recourse to the sacrament of penance. The reason is plain: sickness and diseases are often the punishment of sin, and sent by our merciful God to call sinners to repentance. *He that sinneth before his Maker, shall fall into the hands of the physician*, Ecclus. xxxviii. 15. *He* (God) *rebuketh him also by pain upon his bed, and He maketh all his bones languish; . . . his flesh is consumed with punishment. . . . Behold, all these things God worketh, . . . that He may withdraw their souls from corruption, and enlighten them with the light of the living*, Job, xxxiii. 19, 25, 29. *O how good and sweet is Thy Spirit, O Lord, in all things! and therefore Thou chastisest them that err, by little and little, and admonishest them, and speakest to them concerning the things wherein they offend; that leaving their wickedness, they may believe in Thee, O Lord*, Wis. xii. 1. But if moderate corrections of smaller sickness do not suffice, God in His mercy increases their disease; for *a grievous sickness maketh the soul sober*, Ecclus. xxxi. 2. The Scriptures say, *In thy sickness neglect not thyself, but pray to the Lord and He shall heal thee; turn away from sin, and order thy hands aright, and cleanse thy heart from all wickedness*, Ecclus. xxxviii. 9. Now, when sin is the cause of sickness—and

who can say that this is not the case?—what can one expect if he continue in his sins? But take away that cause, and the effect will cease—as we see in king Ezechias: *He was sick even to death*, and the prophet Isaiah was sent, *and said to him, Thus saith the Lord, Take order with thy house, for thou shalt die, and not live*, Isa. xxxviii. 1; yet *by prayers and tears* he obtained immediate health, and an addition of fifteen years to his life, Ibid. On the other hand, the unhappy king Asa died because *he did not seek the Lord, but rather trusted in the skill of physicians*, 2 Chron. xvi. 12. Besides, when one neglects to make his peace with God at the beginning of his sickness, he is in evident danger of dying impenitent; for as the disease increases he becomes less capable of exertion, perhaps unconscious, and may die in that state.

(2.) When the sick person has settled his temporal affairs, and made his peace with God, his next care must be to prepare himself for holy communion; especially if his disease be advancing, and of its nature dangerous; and much more if there be any particular symptom of danger. It is often a fatal delusion to delay receiving holy Viaticum till the person be in imminent danger, and past hope of recovery. Alas! when he is reduced to that state, he is little able to perform this important duty with the dispositions necessary for reaping the full fruits of it; and his very endeavours to do so may aggravate his illness. It is therefore of the utmost consequence to receive holy communion in the beginning, when his mind is free, and his faculties unimpaired. The same is to be observed with regard to the sacrament of extreme unction, which ought not to be delayed till the person is in his last agony, or has lost his senses. It ought to be applied whenever there is any appearance of serious danger, while his senses are entire, and he is able to join

in receiving this last sacrament; that thereby he may receive the fruits of it in greater abundance.

It is most unworthy of a Christian to defer those most important duties, lest his application to them might hasten death or prevent recovery. Such a thought can arise only from the malice of the devil; and, like all his other delusions, it is founded upon a gross falsehood, most injurious to Almighty God. For can we imagine that His infinite goodness will permit our timely application to those sacred duties which He imposes to be prejudicial to us? When yielding to the delusions of Satan, we delay them till we are unable to perform them properly. God, indeed, in just punishment of such neglect, may then permit our feeble efforts to injure us; but we can never apprehend this if we do our duty in proper time: on the contrary, faith and experience teach that the sacrament of extreme unction not only aids the soul, but contributes to restore the health of the body, when God sees it expedient for the sick person to grant him longer life.

(3.) During sickness his great care must be to use well his short remaining time, and to prepare himself for the dreadful moment on which his eternal doom depends. This is done by employing his mind and heart, as far as his situation will permit, in conversing with God, and in endeavouring to adorn his soul with the holy virtues most necessary for his state. He ought therefore to receive few visits, and those only from such persons as may be willing and able to assist him in this important business.

Q. What are the pious exercises proper for a sick person?

A. Chiefly prayer and acts of the following virtues: (1.) He ought to make *acts of patience* under his pains

and sickness, suppressing all murmuring or repining. (2.) *Acts of sincere repentance*, from a truly penitential spirit, often crying to God for mercy, accepting his present sufferings as a just punishment for his sins, and frequently offering them up as a satisfaction to the Divine justice, in union with the sufferings of Jesus Christ. (3.) *Acts of resignation* to the holy will of God, accepting all he suffers and has to suffer in that sickness, and in death itself, as coming from the hand of his loving Father, who always has in view his greater good in whatever trials or afflictions He sends upon him. (4.) *Acts of oblation*, offering himself up entirely to the will of God, to do and suffer whatever He pleases. (5.) *Acts of faith*, *hope*, and *charity*, as these are the virtues that unite the soul most immediately with God, virtually contain in themselves all other dispositions necessary for sick persons, and are the strongest shield to defend the soul against the attacks of Satan in her last moments. (6.) To these he must add frequent examination of conscience upon submission to the will of God under his affliction, and on patience in bearing the mistakes or negligence of attendants; humbling himself where he fails in these, begging pardon, and resolving on amendment.

Q. In what manner ought a sick person to practise the internal acts of these virtues?

A. In general, sick people ought not to attempt to say long, but rather frequent prayers, and therefore the internal acts of the above virtues are most proper for them. While the sick person is able, he may read one or more of these acts, and then repeat them in his own mind. But if his disease prevent this, he ought to employ some pious friend, or the persons who attend him, to read often such acts of virtues and prayers

as are most affecting, and best suited to his condition, he accompanying the reading with the affection of his heart. It is also proper that he have some of these acts of virtue in his memory, that he may often revolve them in his mind, or exercise them in such expressions as his devotion shall suggest. The following prayers and exercise will be a help to this purpose. For acts of faith, &c., see above, page 65; and for acts of repentance, see page 228.

A Prayer proper to be daily repeated in Time of Sickness.

Lord Jesus Christ, behold, I receive the sickness with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will it should be thus with me, and therefore I submit: Thy will be done on earth, as it is in heaven. May this sickness be to the honour of Thy holy name, and for the good of my soul. I offer myself with an entire submission to all Thy appointments; to suffer whatever Thou pleasest, as long as Thou pleasest, and in the manner Thou pleasest. I am Thy creature, O Lord. My sins have long cried to heaven for justice; why should I now complain if I feel Thy hand upon me? No, my God, Thou art just in all Thy ways; I have truly deserved Thy punishment, and therefore I have no reason to complain, but only of my own wickedness.

But rebuke me not, O Lord, in Thy indignation, nor chastise me in Thy wrath; but have regard to my weakness. Thou knowest how weak I am, that I am nothing but dust and ashes: deal not with me, therefore, according to my sins, neither punish me according to my iniquities; but according to the multitude of Thy most tender mercies, have compassion on me. Oh let Thy justice be tempered with mercy; and let Thy heavenly grace come

to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with Christian patience all the uneasiness, pains, and difficulties of my sickness; and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be Thou my defence against all the assaults of the enemy, that in this illness I may in no way offend Thee. And if this is to be my last, I beg Thee so to direct me by Thy grace, that I may not neglect nor be deprived of those helps which in Thy mercy Thou hast ordained for the good of my soul, to prepare it for its passage to eternity; that being cleansed from all my sins, I may believe in Thee, put my whole trust in Thee, love Thee above all things, and through the merits of Thy death and passion be admitted into the company of the blessed, where I may praise Thee for ever. Amen.

Short Acts of the most necessary Virtues, proper to be inculcated in the Time of Sickness.

Lord, I accept this sickness from Thy hand, and entirely resign myself to Thy blessed will, whether it be for life or death: not my will, but Thine be done; Thy will be done on earth, as it is in heaven.

Lord, I offer up to Thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by His passion.

I adore Thee, O my God and my all, as my first beginning and last end; and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee for ever.

Lord, I desire to praise Thee for ever, in sickness as well as in health. I desire to join my heart and voice

with the whole Church of heaven and earth in blessing Thee for ever.

I give Thee thanks from my heart for all Thy mercies and blessings bestowed upon me and Thy whole Church, through Jesus Christ Thy Son; and, above all, for Thy having loved me from all eternity, and redeemed with His precious blood. Oh let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which Thou hast revealed, and which Thy holy catholic Church believes and teaches. Thou art the sovereign Truth, Who neither canst deceive, nor be deceived; and Thou hast promised the Spirit of truth to guide Thy Church into all truth. *I believe in God the Father Almighty*, &c. In this faith I resolve, through Thy grace, both to live and die. O Lord, strengthen and increase my faith.

O my God, all my hopes are in Thee; and through Jesus Christ my Redeemer, and through His passion and death, I hope for mercy, grace, and salvation from Thee. In Thee, O Lord, have I put my trust; oh let me never be confounded!

O sweet Jesus, receive me into Thy arms in this day of my distress: hide me in Thy wounds, bathe my soul in Thy precious blood.

I love Thee, O my God, with my whole heart and soul, above all things; at least I desire so to love Thee. Oh, come now, and take full possession of my whole soul, and teach me to love Thee for ever!

I desire to be dissolved, and to be with Christ.

Oh, when will Thy kingdom come? O Lord, when wilt Thou perfectly reign in all hearts? when will sin be no more?

I desire to embrace every neighbour with perfect charity for the love of Thee. I forgive from my heart

all who have offended or injured me, and I ask pardon of all whom I have injured.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies, blot out my iniquities.

Oh who will give water to my head, and a fountain of tears to my eyes, that night and day I may bewail all my sins?

Oh that I had never offended so good a God! Oh that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me, a sinner; sweet Jesus, Son of the living God, have mercy on me.

I commend my soul to God my creator, Who made me out of nothing; to Jesus Christ my Saviour, Who redeemed me with His precious blood; to the Holy Ghost, Who sanctified me in baptism. Into Thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh suffer not this mortal enemy of my soul, O Lord, to have any power over me, either now or at my last hour! Oh let Thy holy angels defend me from all the powers of darkness!

O holy *Mary*, mother of God, pray for us sinners now and at the hour of our death. O all you blessed angels and saints of God, pray for me, a poor sinner.

Acts of Patience in Times of Pain or great Affliction.

Lord, I am an unworthy sinner, accept of what I now suffer in atonement for my sins.

I have often offended against Thee; 'tis but just I should suffer; Lord, Thou art just in all Thy ways.

The Lord gave me health and strength, the Lord hath taken them away.

As it hath pleased our Lord, so it is done; blessed be the name of our Lord.

I have deserved yet greater evils than those I now suffer; Thou art merciful to me, even in Thy punishments.

How many are now suffering in hell for sins less than mine? my pains are nothing in comparison of theirs.

Lord, I am content to suffer here; but spare me hereafter.

How many cruel torments didst Thou suffer for my sins; and can I expect to live without suffering?

Thou didst offer Thyself a sacrifice for me; Lord, I now offer myself a sacrifice to Thee.

If innocence was so severely treated for our transgressions, what must the sinner expect?

I have hitherto followed my own way; teach me now, Lord, to walk in Thine.

What a Christian am I, if I refuse to follow my Leader! Thou didst carry Thy cross; and must not I carry mine?

How am I Thy creature, if I do not submit to Thee? How can I call Thee Lord, if I obey not Thy will?

There is nothing of this fallen upon me but by Thy appointment; Lord, Thy will be done.

Lord, look on this poor piece of clay, and help me in my distress.

Thou hast promised to relieve those that call upon Thee in tribulation; O God, make haste to help me.

Thou hast promised that none shall be confounded who put their trust in Thee: O Lord, in Thee I hope; let me not be confounded.

O God, be a comfort to me, grant me patience to suffer; grant me true submission to Thy blessed will.

This is now the day of battle, I am called forth to fight; help me, O Lord, that I be not overcome.

Have not I undertaken to be Thy soldier? and must not I suffer in Thy cause?

How much have the martyrs suffered? In their greatest torments they have blessed Thy name.

Can I alone expect to be free from suffering? Am I better than all that have gone before me?

Have not I enjoyed long peace and health, while others, far better than me, have been in great misery?

Is not this life a time of trial? and must not I have my trials too?

Can I expect a crown without a victory? and how can I obtain a victory without fighting?

Where is my humility, if I submit not to present troubles? Where is my patience, if I bear them not?

Where is my courage, if I lie down and yield in time of trial?

Now is the time to show myself a Christian; what have all my professions been, if now I rebel when Thou touchest me?

If I deserve Thy correction, O God, why should I not submit to it?

But chastise me not, O Lord, in Thy anger, nor reprove me in Thy wrath.

Consider my weakness, I beseech Thee, and have compassion on me, though I have been unworthy of all Thy favours.

Thou knowest I am but dust and ashes; of myself I can do nothing; support me by Thy grace.

Forsake me not in my distress; be to me a God and a protector.

What am I but a poor miserable worm? show not Thy anger against me.

I have no help but in Thee; Thou art my sanctuary and my refuge.

Despise not the cries of the miserable; but shelter me under the shadow of Thy wings.

Take from me all murmurings and impatience; suppress all the corruption of nature.

Give me now a willing heart to drink the cup Thou hast put into my hand.

Give me patience to carry the cross which Thou layest upon me.

I know 'tis by many tribulations we must enter into the kingdom of heaven.

I know that those who will be glorified with Jesus must suffer with Jesus.

Teach me now so to bear my present sufferings, that they may be serviceable to my last end.

All that I can suffer here must have an end; this life is short, and so are all the sufferings of it.

The next life is everlasting. Oh that I could so bear my present pain, that by my patience in this I may escape that which is eternal!

If I think these passing pains so intolerable, what must those of hell be? O God, deliver me from that extremity of misery!

CHAPTER XI.

OF ASSISTING DYING PERSONS.

Q. IS it a great act of charity to assist dying persons?

A. Most undoubtedly; it is one of the most charitable offices we can do to our fellow-creatures in this world; for (1.) To die well is of inconceivable importance; our all is then at stake; our eternal doom is to be decided; eternal misery or happiness depends upon it; consequently, to assist our neighbour to die well is the greatest favour we can do him. (2.) A dying person is exposed to many dangers from mental and bodily weakness, and from the temptations of the devil when the soul is hanging between time and eternity; and therefore to assist him to die well is a most charitable act: for *He that is a friend loveth at all times, and a brother is proved in distress*, Prov. xvii. 17. (3.) The Scriptures exhort to this great charity, saying, *Comfort him* (that is dying) *in the departing of his spirit*, Ecclus. xxxviii. 24.

Q. In what does this assistance consist?

A. When the sick person receives the holy Viaticum and extreme unction, if he is capable of saying the prayers before and after these sacraments, he ought

certainly to do so; but it too often happens that these sacraments are deferred till he is unable to collect his thoughts, and in such cases the assistance to be given consists in the following particulars :—

1. In reading beside the sick person the prayers before and after receiving Viaticum and extreme unction. But as these prayers are said in his name, they must be read slowly, and with short pauses, that he may join his attention and affection with what is read. Should his weakness not allow him to attend to the whole at once, let them be divided into different portions, and said at intervals, as he is able to accompany them.

2. In suggesting to the sick person, from time to time, short acts of the virtues proper for his state, in order to awaken his attention to what most concerns him. This ought to be done slowly, and in a plain and consoling tone of voice, in order to excite holy affections in the dying soul, one or more acts being said at a time, as he can bear it.

3. When he falls into his agony, and is no longer capable of receiving this assistance, what now ought to be done is—(1.) Frequently to sprinkle him with blessed water, especially when in great suffering; indeed this ought frequently to be done, during the whole course of his sickness, but especially when he falls into fits of agony. (2.) Frequently to repeat in his ear, in an audible and distinct voice, the holy names of *Jesus* and *Mary*. (3.) To say the prayers for the recommendation of a departing soul, in which all present ought to join. The following exercises are adapted to these different circumstances, and are to be used in whole or in part, according to the state of the sick person, and his ability to hear more or less at a time. They are taken from Mr

Gother's Instructions for the Sick, and are well adapted for them.

A Prayer before receiving the Viaticum, or Holy Communion.

Dear Jesus, my Redeemer, I adore Thee with all my heart; I give Thee thanks for that infinite love which Thou didst show to poor sinners, in shedding Thy blood for them on the cross, and for Thy ineffable goodness in leaving Thy body and blood for the food and comfort of their souls. To this banquet Thou art pleased now to call me; but, alas! how shall I approach to it, who have so ungratefully offended Thee, and lived in a manner so unworthy of my profession?

I acknowledge, O God, that I am a sinner, that I am miserable, poor, and needy, and therefore now humble myself under Thy powerful hand. I appeal to Thee, my Jesus, who hast undertaken to be the advocate and mediator for sinners; Thou art rich in mercy, and canst not refuse to appear in their behalf who put their cause into Thy hands. Help me, therefore, in my distress, and lay now before Thy Father the price of Thy blood, and the infinite treasure of Thy merits, and supply all my defects, and especially my want of preparation in coming to partake of this holy food. Thou knowest how unworthy I am, and how unfit, through my manifold and grievous sins, to appear before the judgment-seat of God. I tremble at the thought of that dreadful hour when all my sins and ingratitude shall be laid before me. What shall I then do, what will become of me, if my past life decide my eternal lot? O Jesus, let me not go alone to that place of terror; come Thou into my soul, accompany it to the tribunal of God, there let

all Thy mercies plead for me; for though of myself I have nothing to trust to, yet in Thy goodness I have comfort. Run then, my soul, to the protection of thy Lord, take shelter under His wings, hide thyself in His blessed wounds, and there, though thy sins cry for justice, His precious blood will cry more for mercy: 'tis on this mercy I depend, in this I hope, and in this hope I desire to die; come, my Jesus, enter now into my soul, and possess it for ever.

Thou art the true light, who enlightenest every one that comes into this world; enlighten now my eyes, I beseech Thee, that the sleep of eternal death may never be my portion.

Thou art a fire ever burning, and I am tepid and cold; inflame now my heart and reins with the fire of Thy Divine love; for Thou camest to bring fire upon the earth, and why does it not burn?

Thou art King of heaven and earth, abounding in mercy, and I am poor and miserable. Thou knowest what I want, and besides Thee there is none that can save me. Help me then, my God, and out of the treasures of Thy goodness relieve me in my necessities.

Thou art my Lord and my God, behold I am Thy servant; give me understanding, that I may know and do Thy will.

Thou art the Lamb of God, the spotless Lamb, that takest away the sins of the world; take from me all that is sinful, and give me what Thou knowest to be pleasing to Thee, and beneficial to my soul.

Thou art my love and my joy; Thou art my God and my all; Thou art my lot and my inheritance and 'tis Thou alone canst restore my inheritance to me.

O God and my all, let Thy love consume all that is within me, and so entirely change my heart, that for the

love of Thee I may die to the world, who for love of me wast pleased to die on the cross, my God and my all.

Acts of Thanksgiving and other Virtues after having received the Holy Communion, or Viaticum.

I.

Glory and thanksgiving be to Thee, O Lord, who in Thy sweetness hast been pleased to visit and refresh my poor soul. Now let Thy servant depart in peace, according to Thy word.

Now Thou art come to me, and I will not let Thee go. Now I willingly bid farewell to the world, and with joy I come to Thee, my God.

Nothing more, O good Jesus, nothing more shall separate me from Thee. Now I am united to Thee, in Thee I will live, and in Thee I will die, and in Thee I hope to abide for ever.

Now life seems uneasy to me; I desire to be dissolved, and to be with Christ; for Christ is my life, and to die will be my gain.

Now I will fear no evils though I walk in the shadow of death, because Thou art with me, O Lord. As the hart pants after the fountains of water, so my soul thirsts after Thee, O God; my soul thirsts after the fountain of living water. O when shall I come and appear before the face of my God?

Give me now Thy blessing, O loving Jesus, and establish my soul in everlasting peace—such peace as only Thou canst give, such peace as it may not be in the power of my enemy to destroy.

O that I were once happily united to Thee for ever, that I were wholly swallowed up and buried in Thee; O

that my soul were at rest in Thy happiness, and in the enjoyment of Thee, my God, for ever.

What have I more to do with the world? and in heaven what have I to desire, but only Thee, my Lord?

Into Thy hands I commend my spirit; receive me, sweet Jesus: in Thee may I rest, and in Thy happiness rejoice without end.

II.

Protect me, Lord, against all my enemies, and in all dangers appear in my defence; make haste to help me, O God, and say to my soul, I am thy health and thy salvation.

Remember Thou art my Father, and have compassion on my poor distressed soul; clothe her with all virtues, and feed her with Thy grace; for it is Thine to take this care of Thy child.

In Thee I live, sweet Jesus; in Thee I desire to die. Both living and dying I will ever profess that Thou art good, and that Thy mercy endures for ever.

O sweetness of my heart, and love of my soul, take off my heart and thoughts from this world, that all my comfort may be in Thee.

My God, and only hope, permit me no longer to run from Thee. When wilt Thou consume in me all that is corrupt and contrary to Thy will?

Draw me after Thee, I beseech Thee, that I may cheerfully obey Thy call, and submit to Thy blessed will.

Make me one according to Thy own heart, and let my soul become now Thy habitation for ever.

My soul without Thee is dry, like earth without water; moisten it with the dew of heaven, and give me now a large blessing from the land of the living.

Wound my heart with Thy love, that it may relish nothing that is earthly, but entirely depend on Thy commands.

Hail, dear Redeemer! I now desire to adore Thee, with the spirit and affection of all Thy elect. I commit to Thy direction all the motions of my soul.

O my love and my joy, when will the day of eternity appear, when, laying down this weight of flesh, I shall join with the saints in Thy everlasting praise?

O sweet light of heaven, inflame my heart with the fire of charity. I offer Thee all that is within me. Let that Divine flame consume me inwardly.

III.

O that I could now give Thee, O Lord, all that honour, praise, and glory, with which the angels and blessed spirits praise and glorify Thee in heaven! But because I am unable to do this, accept this my desire at least, and goodwill.

Deliver me, O God, from everything that is contrary to Thy will; and be pleased so to dispose my soul as may be for Thy greater glory.

I surrender myself, O my Creator, into Thy hands; and laying aside all private wishes, I desire to depend on Thee, as to the whole state of my body and soul, in whatever Thou shalt please to appoint for me.

I ask nothing but that Thy holy name may be glorified for ever; and if Thou wilt please to admit me, though unworthy, to have a share in paying Thee now this homage, blessed be Thy name.

If it be more to Thy honour that I suffer interior desolation, I accept it from Thy hand, O God, because I know it is for my good, whatever I suffer in my soul for love of Thee.

O Divine love, how little art thou known, how little art thou loved! Come to me, penetrate and possess me, and infuse thyself wholly into my soul. May the fire of Thy love, O God, ever burn in my heart, and blaze up in such a flame that it may burn and consume not only my soul, but my very vitals; not only the sacrifice, but the altar too.

Let nothing be now my comfort but Thou, my Lord Jesus; and nothing afflict me but my sins, and whatever is displeasing to Thy Divine majesty.

O blessed Jesus, life eternal, by Whom I live, and without Whom I die, grant I may now be united to Thee, and that in the embraces of Thy holy love and Divine will I may rest for ever.

When shall I see Thee, O sweet Lord? when shall I appear before Thy face? when shall I see Thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with Thee.

How happy are they who eat and drink at Thy table in Thy eternal kingdom! They love Thee and enjoy Thee; but I perish here with hunger, lying in dust and darkness, and see not the light of heaven.

But remove this veil, O God, and bring me to Thy sight. Fill my hungry soul with good things, and restore me my inheritance, purchased for me by my Redeemer, and be Thou my possession for ever.

A Prayer before Extreme Unction.

Thou hast mercifully provided remedies, O Lord, for all our necessities: grant me Thy grace so to make use of them, that my soul may receive all those good effects which Thou hast appointed in their institution. Now I desire to be anointed, as Thou hast commanded

me by Thy apostle. Grant, I beseech Thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross for Thy glory and for the destruction of sin. Give me true patience to support all the pains and troubles of my sickness; give me inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for Thy glory, let this, under Thy good pleasure, be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in Thy goodness, that Thou wilt not forsake me in this time of my distress, but that Thou wilt assist me with Thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

My eyes have often been delighted with vanities, but now let them be shut to the world, and open to Thee alone, my Jesus; pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profanity, and unprofitable discourses. Let me now give ear to Thy word, to Thy commands, and Thy call; and pardon me, O Jesus, all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are nothing but corruption. Let my affections and prayers ascend like incense in Thy sight, and pardon me all the sins I have committed by my smelling.

My tongue has many ways offended both in speaking and tasting, now let its whole business be to cry for mercy; pardon me, dear Jesus, all the sins I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbour; now let them be lifted up to heaven, in testimony of a penitent heart; and pardon me, O Lord, all the sins I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in Thy ways, in the ways Thou art pleased to lead me; and forgive me, Lord, all the sins I have committed by my disordered steps.

I have given admittance to impure delights in my heart, and for the pleasing of my senses have transgressed Thy law. Let my heart be now the temple of the Holy Ghost; and pardon me all the sins by which I have banished Thee from my heart, and defiled my soul.

By this holy anointing, and the power of Thy grace, O God, forgive me all my sins, and convert my heart wholly to Thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into Thy eternal rest. Amen.

After Extreme Unction.

Hear our prayers, O God, in behalf of Thy servant; and since Thou hast shown this mercy to him, as to admit him to the helps of Thy Church, grant he may partake of the effects of them, even those which Thou hast appointed for the comfort of poor souls in the day of their distress. Grant him a full discharge from all his sins, that whenever he shall appear before Thee, the enemy may find nothing against him. Stand Thou by him, we beseech Thee, and be his protector against all evils; let Thy grace comfort him, and heavenly strength support him, that, however weak of himself, through Thy assistance he may stand in this day of trial, and cheerfully submit to whatever Thou hast appointed for

him. Restore him to health, if Thou knowest it expedient for him; but if Thou hast ordained otherwise, grant him a happy passage, and admit him into the number of Thy blessed; through the merits and passion of Thy dear Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Short Prayers to be suggested distinctly to the Dying Person, and with some Intervals, whilst Death seems to be approaching.

I adore Thee, O good Jesus, who by Thy sufferings hast redeemed the world; save me now, O my Jesus, who hast redeemed me by Thy blood. Draw me to Thee, who hast promised to draw all things to Thee. Hold me fast, and let no power of the enemy take me out of Thy hands; let nothing any more divide me from Thee.

Merciful Jesus, I beseech Thee, by Thy precious blood, which Thou wast pleased to shed for sinners, wash me, purify me, and cleanse me from all my iniquities.

O soul of Christ, sanctify me; blood of Christ, purify me; body of Christ, save me; water from the side of Christ, wash me; passion of Christ, comfort and strengthen me. O good Jesus, graciously hear me; hide me within Thy wounds, be ever with me, call me at the hour of death, command me to come to Thee, that I may, with Thy blessed, praise Thee without end.

My Lord and Creator, my Redeemer Jesus Christ, I deliver myself into Thy hands; refuse not, I beseech Thee, the offering I make: to Thee I come, cast me not away from Thee.

Cast me not away from Thy presence, and take not

Thy Holy Spirit from me; let not my wickedness destroy the work of Thy infinite goodness.

Look on me with eyes of mercy, my Lord Jesus Christ, eternal King, God and man, who wast crucified for man. Give ear to my cry, because I put my trust in Thee. Have mercy on me, who am covered over with misery; Thou who art the fountain of mercy, a fountain ever flowing. Hail, sacred victim! who for me and the sins of the whole world wast offered on the cross.

Hail, generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world! Be mindful, O Lord, of me Thy poor creature, whom Thou hast redeemed with Thy blood.

Far be it from me to glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

I see Thee, my dear Redeemer, fastened on the cross, with Thy arms stretched forth, and Thy head bowing down, as ready to receive us into Thy embraces; I hear Thee, in words full of compassion, inviting all to come to Thee: *Come to Me, all you that labour, and are heavy laden, and I will refresh you.*

Behold I come, Lord; do with me according to Thy word, and mercifully refresh me. I come, weary and tired under the weight of my sins, but deal mercifully with Thy servant; for Thou hast borne all our infirmities on the cross, and, to obtain pardon for us, hast laid down Thy life.

To our Lord Jesus Christ.

Jesus Christ, fountain of mercy, have compassion on Thy poor servant, and help me in this time of my distress. Let Thy death and passion plead for me, and stand betwixt my soul and Thy justice.

I give myself wholly into Thy hands, reject me not; now, Lord, according to Thy goodwill, show mercy to me; command my soul to be received in peace; for Thou hast redeemed me, O God of truth. Lord Jesus, let those sweet words sound in my ears, *This day thou shalt be with Me in paradise.*

Receive me, my crucified Jesus, into Thy loving arms, which were stretched forth on the cross for me; receive me into those embraces of Thy infinite charity, and draw my soul to Thee; receive me, good Jesus, in Thy mercy; receive my soul in peace.

Enlighten, O Jesus, my eyes, that I sleep not in death; that my enemy may never say he has prevailed against me.

Remember not, O Lord, my iniquities; let Thy mercies make haste to prevent me; for behold I am poor and miserable.

Lord Jesus, by the merits of Thy sufferings, command me to be received among the number of Thy chosen servants.

Enter not, Lord, into judgment with Thy servant; for in Thy sight no man can be justified but by Thee.

This one thing I ask of our Lord, that I may dwell in His house for ever.

Receive me according to Thy promise, and I shall live, and not be disappointed of my hope.

Other Short Acts to be repeated.

Of Faith.

Lord, I believe; help my unbelief. I believe Thou art Christ, the Son of the living God. Thou art my Lord and my God.

I believe all Thou hast taught me by Thy apostles, and the holy Catholic Church.

Of Hope.

Thou art my protector, O Lord; in Thee have I put my trust.

My hope is in Thee, let me not be confounded for ever.

Thou art my defence, O Lord, forsake me not; the time of distress is at hand, and there is none to save me my God.

Preserve me as the apple of Thy eye, and under the shadow of Thy wings protect me.

In the shadow of death I will not fear, because Thou art with me.

I am Thine. O Lord, save me, I beseech Thee.

Save Thy servant, who puts his trust in Thee.

Of Charity.

Thou art the God of my heart, and my inheritance for ever.

My God and my all, I have nothing to desire in heaven or on earth but Thee.

Thou demandest my heart; behold, here I give it into Thy hands, O God.

Inflame my soul with Thy love, that I may become a grateful sacrifice to Thee.

My soul thirsts after Thee, O God. When shall I appear before Thee?

Of Contrition.

Have mercy on me, O God, according to Thy great mercy.

To Thee only have I sinned, and have done evil in Thy sight.

But a contrite and humble heart Thou wilt not despise.

Turn away Thy face from my sins, and blot out my iniquities.

Enter not, O Lord, into judgment with Thy servant; for who shall be justified in Thy sight, but by Thy mercy?

For Thy name's sake have mercy on me, and forgive all my sins.

Of Petition.

Thou didst suffer on the cross, O Lord, for my sins; let not Thy sufferings be in vain.

Preserve me, Lord, I beseech Thee, because in Thee I put my trust.

Let my enemies be turned away backwards; and all those that seek my soul.

Look upon me and have mercy on me; because I am poor and miserable.

Behold my misery and affliction. Forsake me not in my necessities, but pardon me all my offences.

Of Resignation.

I here renounce the devil and sin, and desire to be united to Christ.

Lord, into Thy hands I commend my spirit.

Thy will be done on earth, as it is in heaven.

Not as I will, but as Thou wilt, O God.

Give me Thy grace to do what Thou commandest, and then command what Thou wilt.

I am Thy creature, O God, and 'tis my duty to submit to Thy will.

Behold I bow myself down, and make all that is within me stoop to Thy commands, and the decrees of Thy blessed will.

Do here with me as Thou wilt, but spare me hereafter.

Lord, I love the beauty of Thy house, and the place of Thy abode.

I desire to be dissolved and to be with Christ.

Who will deliver me from this body of death?

This one thing I ask of Thee, that I may dwell in Thy house for ever.

Other Short Prayers.

Eternal Father, I am that unworthy servant for whom Thou hast given Thy only Son: show mercy to me now at this hour, and let not His precious blood be shed in vain.

Jesus Christ, I am the lost sheep that Thou hast sought with so much pains, and brought back on Thy shoulders; I have run astray, but Thou art the good Shepherd Who givest Thy life for Thy sheep: seek now Thy servant, and let me be lost no more; let the enemy have no more power over me, but take me into Thy protection.

O Jesus, I am that miserable one, who, going from *Jerusalem*, fell among thieves, was wounded, and left half dead: Thou art my Physician, and that good *Samaritan*, Who, having compassion on me, hast bound up my wounds, and healed them with Thy blood: Thou hast borne all our infirmities, and by Thy anguish have we been healed. Have mercy on me, Lord, in this my last hour: Lord, make haste to help me, that my soul die not for ever.

O Jesus, I am an unhappy sinner, and guilty of many crimes, but Thou art my Advocate with the Father, and the propitiation for my offences: Thou willest not the death of a sinner, but that he live: Thy coming into this

world was to save us sinners; have mercy, therefore, on me, in this my extremity: be now my Mediator and Advocate with the Father. O good Jesus, be merciful to me a sinner. Into Thy hands I commend my spirit.

A Prayer of St Jerome in Time of the Agony, to be said beside the sick Person, in his Name, slowly and distinctly.

Merciful Jesus, Thou art my strength, my refuge, and my deliverer; in Thee have I believed and hoped, Thee have I loved. Call me now, I beseech Thee, and I will answer. Stretch forth Thy hand of mercy to the work of Thy hands, and let me not perish, whom Thou hast redeemed with Thy blood.

'Tis now time for dust to return to dust, and my spirit to Thee that gave it. Open then, Lord, the gate of life, and receive me; receive me, most merciful Lord, according to the multitude of Thy tender mercies, Who receivedst the thief on the cross; and now prepare my soul for the hearing the same promise of mercy which he did. I am sick, O Lord, and my life is withering away, therefore I come to Thee, my physician. Heal me then, my God, and I shall be healed: let me not be confounded, because I put my trust in Thee. In Thee have I hoped, let me not be cast off for ever.

But who am I, most merciful Lord, that I should speak thus boldly to Thee? I am a sinner, one grown old in sin, a vessel of corruption, and the food of worms. But spare me still, my God; for what victory is there in overthrowing me, who am but as dust before the wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord; arise and let Thy mercy plead for me. Let my prayer ascend before Thee, and

stretch forth Thy hand to help me; for behold I am covered with sin, and have done evil in Thy sight; and there is none can heal me but Thou, my God; if Thou hadst not paid my ransom by dying on the cross, should not I have been for ever miserable? Remember then, O merciful Jesus, that I have a share in that price which was paid; it was for me also, though most unworthy, Thy blood was shed; let me therefore have a part in this mercy.

I confess I have many times offended against Thee, and therefore am not worthy to be called Thy child: but turn away Thy face, I beseech Thee, from my sins, and blot out all my iniquities. Deal not with me according to what I deserve, nor chastise me according to my iniquities; but help me, O God my Saviour, and for the glory of Thy name deliver me. Now at this hour show mercy to me; and whenever I depart, receive me into the number of Thy family, that I may be one of those who are to praise Thee for ever.

Q. When a sick person lies to all appearance insensible, is it proper to repeat these prayers in his name?

A. These prayers are principally intended for such as continue in their senses; but even when a person lies apparently insensible, it may not be improper to repeat in his ear from time to time some short sentences of piety; because many on recovery have owned that in their extremity they were sensible of what had been spoken to them, though they could not manifest this by any outward sign.

Prayers to be said by Friends when the Sick Person is in extremity.

Lord Jesus Christ, we beseech Thee, by Thy bitter agony and prayer in the garden, that Thou wouldst be pleased to be an advocate with Thy eternal Father in behalf of this Thy servant. Lay before Him all those drops of blood which in Thy anguish of spirit flowed from Thy body, and offer them for the remission of all his sins; that so, in this hour of his extremity, he may be discharged from that handwriting which stands against him, and from all that punishment which he too justly fears due to his sins. *Our Father. Hail Mary.*

Lord Jesus Christ, Who was pleased to suffer death on the cross for us, we beseech Thee to offer up all that anguish and pain which Thou then didst endure, and most especially at the hour of Thy death, in behalf of this Thy servant, that they may be accepted in his favour for the good of his soul, for the obtaining of a happy hour, and for the release from that punishment which he has deserved for his sins. *Our Father. Hail Mary.*

Lord Jesus Christ, Who hadst such love for us as to become man for our salvation, we beseech Thee to show Thy charity and goodness to the eternal Father. Let it appear for this Thy servant, and plead his cause, that by this powerful mediation he may be freed from all his sins, that he may be safe at the hour of his departure, and find the gate of life open to him. *Our Father. Hail Mary.*

Lord Jesus Christ, Who by Thy precious blood hast redeemed us, we beseech Thee to imprint deeply in the soul of this Thy servant the memory of Thy most sacred

wounds, that, having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death. Thus let him cheerfully submit to all the difficulties of his condition, and begin even here to be united to Thee with a love that shall never end.

Grant him now to partake of the fruit of Thy holy incarnation, of Thy bitter passion, of Thy glorious resurrection, and admirable ascension.

Grant he may be sensible of the effects of Thy holy mysteries and sacraments, and of all the prayers which are offered to Thee by the whole Church.

Remember, Lord, that once Thou wert in the sorrows of death, that in Thy extremity Thou didst cry out to Thy eternal Father, commending Thy spirit to Him, and so didst expire. Behold, now, this Thy servant in his anguish cries aloud to Thee. Stand Thou by him, defend and comfort him in this his distress, and receive his soul in mercy.

Remember, O Jesus, that Thy arms were stretched forth upon the cross, Thy side was opened, and Thy sacred head bowed down. Have regard now, we beseech Thee, to the soul of this Thy servant, which departing out of this world seeks refuge in Thee. Receive it into Thy arms, give it shelter in Thy breast, and there let it hide itself, secure from all enemies, till the anger of God pass over. Into Thy hands we commend his spirit, which has been created and redeemed by Thee. Despise not, we beseech Thee, the work of Thy hands.

Christ Jesus, Who wast crucified for our redemption, we beseech Thee, by that love which brought Thee from heaven to have compassion on the soul of this Thy servant. Forgive him all his sins, and by the merits of Thy bitter passion satisfy for all his failings, and supply

his defects. Let him now experience the multitude of Thy tender mercies, and be sensible how good his Lord is. Dispose now his soul by Thy grace, that he may be prepared at Thy call to go forth to meet Thee. Grant him, we beseech Thee, true patience and perfect resignation in his pains and anguish. Give him a full discharge from all his sins. Confirm his faith, strengthen him in hope, and perfect his charity, that departing hence his soul may be received into Thy mercy. O dear Redeemer, by that distress which Thou didst suffer on the cross, when Thou didst cry out to Thy eternal Father, we pray Thee, show mercy to this Thy servant in his extremity. Hear the sighs and desires of his heart; and since he cannot now speak for himself, speak Thou for him, we beseech Thee, Who art the Eternal Word, and to Whom the Father will refuse nothing.

By Thy victory over death, and the infinite merit of Thy passion, we beg Thee in behalf of this Thy servant, to have no other thoughts but of peace, of mercy and comfort, and not of affliction. Strengthen him against all distrust and despair, deliver him from his necessities, and be his comforter in his distress. Let those hands which were once nailed to the cross now plead for him, obtain his pardon, and conduct him into Thy eternal rest. Amen.

THE RECOMMENDATION OF A SOUL DEPARTING.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Holy Mary,
All ye holy Angels and Archangels,
Holy Abel.
All ye Choirs of the Just,
Holy Abraham,
St John the Baptist,
All ye Patriarchs and Prophets,
St Peter,
St Paul,
St Andrew,
St John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St Stephen,
St Laurence,
All ye holy Martyrs,
St Sylvester,
St Gregory,
St Augustine,
All ye holy Bishops and Confessors,
St Benedict,
St Dominic,
St Francis,
All ye holy Monks and Hermits,
St Mary Magdalen,
St Lucy,
All ye holy Virgins and Widows,

Pray for him (her).

All ye Saints of God, *make intercession for him* (*her*).
Be merciful, *Spare him* (*her*), *O Lord.*
Be merciful, *Deliver him* (*her*), *O Lord.*
Be merciful, *Deliver him* (*her*), *O Lord.*

From Thy anger,
From the dangers of death,
From an unhappy death,
From the pains of hell,
From all evil,
From the power of the devil,
By Thy nativity,
By Thy cross and passion,
By Thy death and burial,
By Thy glorious resurrection,
By Thy admirable ascension,
By the grace of the Holy Ghost the Comforter,
In the day of judgment,

Deliver him (her), O Lord.

We sinners, *Beseech Thee to hear us.*
That Thou spare him (*her*), *We beseech Thee to hear us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us Pray.

Depart, Christian soul, out of this world, in the name of God the Father Almighty, who created thee, in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones and dominations, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God, let thy place be this day in peace, and thy abode in Sion; through Christ our Lord. Amen.

God of mercy, God of goodness, God, who according to the multitude of Thy mercies, forgivest the sins of

such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant N., and grant him a full discharge from all his sins, who most earnestly begs it of Thee. Renew, O merciful Father, whatever is corrupt in him through human frailty, or by the snares of the enemy; make him a true member of Thy Church, and let him partake of the fruit of Thy redemption. Have compassion, O Lord, on his sighs, have compassion on his tears, and admit him to the sacrament of reconciliation, who has no hope but in Thee; through Christ our Lord. Amen.

I recommend thee, dear brother, to Almighty God, and leave thee to His mercy, whose creature thou art, that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, Who formed thee out of the earth. Let therefore the noble company of angels meet thy soul at its departure; let the court of the apostles receive thee; let the triumphant army of glorious martyrs conduct thee; let the crowds of joyful confessors encompass thee; let the choir of blessed virgins go before thee, and let a happy rest be thy portion in the company of the patriarchs. Let Christ Jesus appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in His presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee; may he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate Him fly before His face. Let them vanish like smoke; and as wax before the fire, so let sinners perish in the sight of God: but for the just, let them rejoice and be happy

in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, Who was crucified for thee. Christ Jesus deliver thee from death, Who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee in His garden of Paradise; and may He, the true Shepherd, own thee for one of his flock; may He absolve thee from all thy sins, and place thee at His right hand in the inheritance of His elect. We pray it may be thy happy lot to behold thy Redeemer face to face, to be ever in His presence, and in the vision of that truth which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be for ever filled with heavenly sweetness. Amen.

Let us Pray.

We commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, Jesus Christ, Redeemer of the world, that as in mercy to him Thou becamest man; so now Thou wouldst vouchsafe to admit him into the number of the blessed. Remember, Lord, he is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no other God but Thee, none that can work Thy wonders. Let his soul find comfort in Thy sight, and remember not his former sins, nor any of those excesses into which he has fallen through the violence of passion and corruption. For though he has sinned, yet he has still retained a true faith in Thee, Father, Son, and Holy Ghost; he has had a zeal for Thy honour, and faithfully adored Thee his God, and the Creator of all things.

Remember not, O Lord, we beseech Thee, the sins and ignorances of his youth; but according to Thy

great mercy be mindful of him in Thy eternal glory. Let the heavens be open to him and the angels rejoice with him. Receive, O Lord, Thy servant into Thy kingdom; let the archangel St Michael, the chief of the heavenly host, conduct him; let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem. May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive him. May holy Paul, the apostle, who was a vessel of election, help him. May St John, the beloved disciple, to whom God revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom was given the power of binding and loosing, pray for him. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him; that being delivered from this body of corruption, he may be admitted into the kingdom of heaven: through the assistance and merits of our Lord Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

[If the sick person still continues in agony, it may be proper for the assistants to continue in prayer, repeating what is above, or saying the penitential psalms.]

The soul being now departed, the following Responsory is said:—

Come to his assistance, all you saints of God; meet him, all you angels of God; receive his soul, and present it now before its Lord. May Jesus Christ receive it, and the angels conduct it to Thy place of rest; may they receive his soul, and present it now before its Lord.

Resp. Eternal rest give to him, O Lord, and let per-

petual light shine unto him. May they present him now before his Lord.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.

V. And lead us not into temptation.
R. But deliver us from evil.
V. Eternal rest give to him, O Lord.
R. And let perpetual light shine unto him.
V. From the gates of hell,
R. Deliver his soul, O Lord.
V. May he rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.

Let us Pray.

To Thee, O Lord, we recommend the soul of Thy servant N., that being dead to this world, he may live to Thee. And whatever sins he has committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon; through Christ our Lord. Amen.

Then for a Conclusion may be added the following Prayer for the Assistants.

Grant, O God, that while we here lament the departure of Thy servant, we may ever remember that we are most certainly to follow him. Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death, but be ever watching when Thou shalt call, that with the Spouse we may enter into eternal glory; through Christ our Lord. Amen.

Advice upon Recovery.

Q. What devotions are proper for a person upon recovery from sickness?

A. Thanksgiving is due to Almighty God for all His blessings; and therefore, when a person is raised from the bed of sickness, he ought not to omit this duty. It is forgotten, however, by too many, who, when they are in pain or sickness, know how to value health, and declare their sense of such a blessing; but having received it, think no more of the hand that gave it. This ingratitude is very unbecoming a Christian, for the first-fruits of health ought to be offered to God as His due, in prayer and worship.

Q. What prayers would you recommend by way of thanksgiving?

A. Those mentioned above, Chap. IV. Sect. II. The following prayer, likewise, may not be improper:—

Almighty and everlasting God, I here acknowledge Thy blessing in the recovery of my health, and return Thee my most hearty thanks for it. I beg Thy grace to make a better use of it than I have hitherto done, that I may correct the errors of my past life, improve in virtue, be an example to others, and dedicate to Thee that health which is Thy special gift; that thus living to Thee, I may be ever prepared for my last hour; through Jesus Christ our Lord. Amen.

CHAPTER XII.

PRAYERS FOR THE SOULS DEPARTED.

Q. IS it a great charity to pray for the dead?

A. It is certainly a very great charity; for the Scripture expressly says, *It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins*, 2 Mac. xii. 46.

Q. Are there many motives to excite us to the practice of this charity?

A. There are several most powerful motives to excite us to the daily practice of this holy exercise which the Church earnestly recommends to all her children. In many places in Catholic countries the public bells are tolled every evening, to call on the people to interrupt their employments for a few minutes, and to join in offering up prayers for their departed brethren; and several indulgences have been granted by the chief pastors of the Church, to encourage the faithful to this pious exercise.

Q. What are the prayers said on this occasion?

A. The sixth penitential psalm, which begins *De profundis*, or *Out of the depths*, and which particularly expresses the sentiments and affections of the souls in purgatory, their ardent desire of relief, their humble

acknowledgment of the justice of their sufferings, and their confidence in the mercy of God, that through the redemption which is in God by Jesus Christ, He will deliver them from their sufferings. After this psalm is added the prayer, which begins, *O God, the Creator and Redeemer*, &c., as below, for all the faithful departed in general.

Q. What are the motives which excite us to the practice of this charity?

A. They are chiefly these: (1.) *Compassion.* The faithful departed are our fellow-Christians and brethren in Jesus Christ; our parents, kindred, friends, and benefactors, who have gone before us out of this world, and are now in a state of suffering compared to which all the torments of this life are nothing; and out of which they cannot come till they pay the utmost farthing of the debt they owe to the Divine justice. This they can pay only by their sufferings; but when we who are still in this life offer up our prayers, sacrifices, and other good works for them, God, through the merits of Christ, is pleased to accept these as payment in part, and to grant them relief, either by shortening the time of their suffering, or by mitigating the violence of their torments. If, therefore, natural compassion excites us to assist any creature in distress, especially when we can do it easily, how much more ought it to excite us to give daily relief to those who are so connected with us, and are in such suffering, especially when we can do it on such easy terms? (2.) *Charity*, or *the love of God*, which moves us to promote His glory, and the salvation of souls who may praise and glorify Him for ever. This ought to excite us to afford relief to the souls in purgatory, and to hasten their admittance to the enjoyment of God, that they may the sooner be employed in praising

Him in His kingdom, and have still greater cause to magnify His mercy towards them. (3.) *Our own interest;* for if ever we be so happy as to arrive at that place of purgation, the more assistance we have given in our lifetime to those who are gone before us, the more will God Almighty move others to assist us, according to that of our Saviour, *Blessed are the merciful, for they shall obtain mercy:* and again, *With the same measure that you mete to others, it shall be measured to you again; full measure, heaped up and running over.* Besides, these blessed souls are the servants of Jesus Christ, and certain of being one day admitted to reign with Him in glory. If, then, a cup of cold water given for Christ's sake to the least of His brethren in this world, who perhaps may die reprobate, shall not go without its reward; what may we not expect from His infinite liberality, if by our prayers and good works we afford relief to these holy souls who are His beloved and chosen friends? Lastly, we cannot doubt that these blessed souls, if relieved by us, will amply repay our charity; they will never forget the aid received in their distress by our means, and will be so many steadfast friends in heaven to all who have contributed to procure them a more speedy admittance to the possession of that eternal bliss. Hence there is no act of charity which the Church recommends more earnestly to her children, or which is more generally practised by them than this. The following are the prayers which the Church uses.

Prayers for all the faithful departed.

Psalm cxxix. *De Profundis.*

Out of the depths I have cried to Thee, O Lord; Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual rest shine upon them.

V. May they rest in peace. R. Amen.

Let us Pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired: who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. Amen.

Particular Prayers for the Dead.

A Prayer upon the Day of a Person's Decease or Burial.

O God, whose property it is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N., which Thou hast this day called out of the world, that Thou wouldst not deliver it into the hands of the enemy, nor forget it for ever: but com-

mand it to be received by the holy angels, and to be carried to paradise, its true country; that as in Thee it believed and hoped, it may not suffer the pains of hell, but may possess everlasting joys: through our Lord Jesus Christ. Amen.

Another.

We beseech Thee, O Lord, admit the soul of Thy servant N., which this day has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of Thy eternal mercy: through our Lord Jesus Christ. Amen.

On the Anniversary Day.

O Lord, the God of mercy and pardon, grant to the soul of Thy servant N., whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord Jesus Christ. Amen.

Other Prayers for the Dead.

Almighty God, with whom do live the spirits of the just, and in whose holy custody are deposited the souls of all that depart hence, in an inferior degree of Thy grace, who, being by their imperfect charity rendered unworthy of Thy presence, are detained in a state of grief and suspended hope; as we bless Thee for the saints already admitted to Thy glory, so we humbly offer our prayers for those afflicted souls who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes, that they may see Thee, and in Thy glorious light eternally rejoice: through our Lord Jesus Christ. Amen.

O eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors ; grant, we beseech Thee, that as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so may our prayers obtain for them a speedy delivery from their excessive sufferings, and free admittance to Thy infinite joys : through Jesus Christ our Lord. Amen.

Most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward : vouchsafe us Thy grace who are yet alive, and still have an opportunity of reconciliation with Thee, so to watch over all our actions, and correct even the least deviation from the true way to heaven, that we may be neither surprised with our sins uncancelled, nor our duties imperfect; but that, when our bodies go down into the grave, our souls may ascend to Thee, and dwell for ever in the mansions of eternal felicity : through Jesus Christ our Lord and only Saviour. Amen.

Deliver me, O Lord, from eternal death in that dreadful day when the heavens and the earth shall be moved, when Thou comest to judge the world by fire. I tremble and fear when that examination shall come, and at Thy future anger, when the heavens and earth shall be moved.

That day is the day of anger, calamity, and misery ; that day is great, and very bitter, when Thou shalt come to judge the world by fire. Eternal rest give to them, O Lord, and let perpetual light shine upon them. Deliver me, O Lord, from eternal death on that dreadful day when the heavens and earth shall be

moved, when Thou shalt come to judge the world by fire.

For the Souls lately departed.

O Lord, we commend to Thee, and to Thy infinite clemency, the souls of Thy servants lately departed this life: according to Thy mercy pardon them, we beseech Thee, those sins which they have committed through human frailty, that they may live with Thee in the kingdom of everlasting bliss. Amen.

We commend, O Lord, the souls of Thy servants into the hands of the most glorious Virgin Mary, mother of mercy and clemency; into the hands of the holy angels and celestial courtiers; of the holy patriarchs and prophets; of the blessed apostles, evangelists, and disciples; into the hands of the holy virgins and widows, and of all Thy blessed saints who have pleased Thee from the creation of the world unto this time; that by their intercession and assistance they may be delivered from the prince of darkness, and from all dreadful torments. Grant this, O God Almighty and full of mercy, for the sake of the bitter passion of Thy only Son our Saviour Jesus; to whom, with Thee and the Holy Ghost, be all honour and glory for ever. Amen.

A Prayer for the Souls of our Parents and Friends.

O God, by whom all things live, we most humbly beseech Thee to command the souls of Thy servants to be received by the hands of Thy holy angels, and brought into their heavenly country. Oh pardon them mercifully all the sins which they have committed, that they may live with Thee in eternal light: through Jesus Christ our Lord. Amen.

CHAPTER XIII.

OF THE SACRAMENT OF PENANCE.

Q. WHAT is the end and design of the sacrament of penance?

A. It is a sacrament instituted by Jesus Christ to remit the sins we commit after baptism, and to give us grace to avoid sin in future.

Q. In what does the forgiveness of sins properly consist?

A. In being cleansed from the guilt of sin, and restored to the friendship and favour of God.

Q. How is this done in this sacrament?

A. By the sanctifying grace of God, or Divine *charity, which is here poured out in our hearts by the Holy Ghost,* and cleanses the soul from the stains of sin, rendering her holy and beautiful in the sight of God. This is what God promised by His prophet, saying, *I will pour upon you clean water, and you shall be cleansed from all your filthiness,* Ezech. xxxvi. 25. And for this the prophet David prays, *Wash me yet more from my iniquity, and cleanse me from my sins,* Ps. l. 4.

Q. At what time is this grace bestowed upon the soul?

A. The moment that the outward action of the sacrament is duly performed.

Q. What is the outward action or sensible sign used in this sacrament?

A. The sentence of absolution, pronounced by a priest, upon a truly penitent sinner.

Q. How is this explained?

A. Jesus Christ was pleased to constitute the priests of his Church the judges and physicians of our souls. As judges, they are empowered to take cognisance of the state of our souls, and in His name and by His authority, either to pass sentence of absolution or to refuse it, according as they find us well or ill disposed; and He has pledged His sacred word, that whatever that sentence may be, He will immediately ratify it in heaven. *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained*, John, xx. 22.

Q. What power have the priests, as the physicians of our souls?

A. As physicians of our souls, they are empowered to take cognisance of our spiritual maladies, our passions, evil habits, temptations, and the dangerous occasions to which we are exposed; and also to prescribe such remedies as they judge necessary for the amendment of our lives.

Q. Are we obliged to follow their prescriptions, and subject ourselves to their judgment?

A. The Holy Ghost, by the mouth of St Paul, gives a full and precise answer to this question: *Obey your prelates, and be subject to them; for they watch, as being to render an account of your souls; that they may do this with joy, and not with grief; for this is not expedient for you*, Heb. xiii. 17. And Jesus Christ Himself, when He said to the pastors of His Church, in the persons of His apostles, *Whatsoever you shall loose upon the earth, shall be loosed also in heaven;* with the same breath declared,

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven, Mat. xviii. 18. This shows, that when our pastors prescribe what they judge necessary for the good of our souls, we are bound to obey; and it is much to be feared that the neglect of this duty is one great reason why many reap little benefit from this sacrament.

Q. How does this sacrament contribute to the amendment of our lives?

A. In several ways: (1.) As the design of our blessed Saviour in ordaining this sacrament is to destroy sin; when we receive it worthily, He not only bestows His sanctifying grace, to cleanse us from our past sins, but also actual grace, to enable us to avoid sin in future. (2.) All the instructions and advices of our pastors in this sacrament tend to remove the causes of sin, and to promote the amendment of our life. (3.) The very virtues we exercise in *worthily* receiving this sacrament, are excellent restraints against relapse. These virtues are, *humility*, in laying open the inmost secrets of our souls, however polluted they may be, to the judgment of a fellow-creature; *zeal* for the honour and glory of God, in submitting to this humiliation, in order to repair the insult we have offered him by sin; *sincere repentance*, with its attendant virtues, confidence, and love of God; *a firm resolution* to amend our life, and to take the most effectual measures for doing so. Now it is evident that these virtues, when practised with sincerity, must be powerful preservatives from sin.

Q. Why, then, do we see so little real amendment in many Christians who frequent this sacrament?

A. This arises entirely from their own fault; first, because too many take not sufficient care to acquire

the necessary dispositions for receiving this sacrament worthily; and, secondly, because others neglect to co-operate with the graces received in it for their amendment.

Q. What dispositions are required on our part for obtaining the forgiveness of our sins in the sacrament of penance?

A. There are four things absolutely required. (1.) Hatred and detestation of our sins, and a sincere sorrow for having offended God by them. (2.) A firm purpose and resolution to avoid sin for the time to come; and these two, *sincere sorrow*, joined with a *firm purpose of amendment*, constitute that contrition of heart of which the Scripture says, *A contrite and humble heart, O God, Thou wilt not despise*, Ps. l. 19. Where this sincere contrition exists, it never fails to excite in the soul, (3.) A will and desire to do penance for our past sins, in order to satisfy, as far as we can, the Divine justice; (4.) A full and humble confession of all our sins to our pastor. These conditions are so indispensable, that if any one of them be wanting, though the sentence of absolution be pronounced by our pastor, yet the grace of the sacrament will not be conferred.

The forgiveness of our sins is a free gift of the mercy of God through the merits of Jesus Christ—a gift which a sinner can never of himself deserve. Now God, being sole master of His own gifts, is at perfect liberty to demand of us whatever conditions He pleases, and the four above-mentioned are those which He requires from sinners if they desire to receive the inestimable benefit of the forgiveness of their sins, as we have seen in the *Sincere Christian*, Chapters XVII. and XXIV., from repeated testimonies of Holy Scripture. Nor is this to be wondered at; for how can we imagine that

God will ever cleanse us from our sins if we still continue to love them? our affection to sin being the very thing that pollutes the soul, according to that of the prophet, *They are become abominable, as those things were which they loved*, Hos. ix. 10. How can we expect God to be reconciled to us if we be not sorry for the offences by which we have displeased Him? How can we imagine He will forgive our sins, if, instead of resolving to avoid, we still continue disposed to repeat, them? Would we ourselves be reconciled to our fellow-creatures on these conditions? How then can we expect that a God of infinite majesty, who needs not us nor our services, will forgive us a debt of ten thousand talents on terms which we ourselves would reject from our fellow-creatures?

Q. What consequence follows from this truth?

A. A most important consequence indeed—namely, the obligation of carefully preparing ourselves for this holy sacrament. We must omit nothing to acquire the above dispositions, and faithfully perform all the conditions which our gracious God requires in a matter on which our eternal salvation so much depends.

Q. Is it, then, a great sin to receive this sacrament without the above dispositions?

A. It is doubtless a grievous sin, and a person committing it not only remains under the guilt of his former sins, but adds to them a still greater, that of sacrilege, by profaning this sacred means of applying the blood of Christ to his soul. Our reconciliation with God by the forgiveness of sin, is in a special manner the work of God, the great end of all that Jesus Christ did and suffered; and he who profanes the sacrament of penance has every reason to fear that he will fall under that dreadful curse pronounced by the prophet, *Cursed*

be he that does the work of the Lord deceitfully, Jer. xlviii. 10. Besides, approaching unworthily to the sacrament of penance, is commonly a step to another more dreadful sacrilege, an unworthy communion, by which he *becomes guilty of the body and blood of our Lord Jesus Christ, and eats and drinks judgment to himself*, 1 Cor. xi. 29.

Q. Who are those who do not co-operate with the grace received in this sacrament?

A. Those who are negligent in their preparation, and seldom think of taking any effectual steps towards amendment.

Q. What must we do in order to reap the full benefit of this sacrament?

A. (1.) We must take sufficient time to prepare ourselves for receiving it. (2.) We must employ that time in those holy exercises which excite the necessary dispositions. (3.) We must resolve seriously on amendment of life, and after confession apply ourselves in earnest to it, avoiding everything that is a hindrance, and employing the means which promote it.

Q. How much time must a person spend in preparing for confession?

A. For this no general rule can be given, as much must depend upon particular circumstances. Those who carefully practise daily examination of conscience, diligently avoid mortal and wilful sins, and whose life is uniformly good, do not require a very long time to dispose themselves for confession. Their habitual failings are easily known to them, and they are daily exercised in the practice of acts of penance, which is the best preparation for this sacrament. Others who entirely omit, or perform negligently, their daily examen of conscience, and who seldom exercise themselves in acts of penance, will require more time and application,

both for discovering the sins they have committed, and for exciting themselves to sincere repentance. Those who approach to this sacrament frequently will need a shorter time, and those who approach but seldom will require a longer preparation. The only general rule is, that each one considering his particular circumstances, take sufficient time to know his sins, and to excite in his soul sincere repentance, with a firm resolution of amendment, these being indispensable conditions for obtaining pardon.

Q. What then must a person do to prepare for this sacrament?

A. First, he must know what sins he has committed since his last confession, for without this he can neither be sorry for them nor confess them. *Secondly*, he must excite in his heart sincere sorrow and repentance, with a firm purpose of amendment. *Thirdly*, he must confess them.

Q. What must we do to come to the knowledge of our sins?

A. We must begin by prayer, earnestly begging light and grace from God, to see wherein we have offended Him. Self-love blinds us to our sins. It magnifies things of little moment, and overlooks great sins. This we find from daily experience. We are blind to our faults, and for this there is no remedy but the light of heaven, which is only to be procured by fervent prayer. With fervent prayer, then, this work must be begun. But as Almighty God expressly wills that we use our own endeavours along with prayer, we must examine our conscience with diligence—that is, we must consider seriously what would rise up against us if we were to appear, within a few hours, before the judgment-seat of God. To do this, we must call ourselves to account

as to what we have done, said, or thought, against the law of God since our last confession, entering into ourselves, calling to mind the places and company we have frequented, and how we have acted in each, what sins we have committed, and how often we have been guilty of them.

Q. Are there any means which will assist us in making this examination?

A. There are. (1.) The daily examination of conscience, according to the rules laid down, Chap. VI. Sec. 2. It is easier to remember the sins of a day than of a week or month; and when we daily call ourselves to account for our failings, it is easier to remember them when preparing for confession. (2.) Frequent approach to the sacrament of penance materially assists us, both in remembering our sins and in amending our life. (3.) The table of sins contains the most ordinary offences that men commonly commit against the law of God; and if we read it over carefully, it will be a great assistance to our memory. If we have committed any great crime, it will not be readily forgotten.

Q. Is there anything further to be remarked here?

A. We must beware of giving way to a dangerous delusion, which pious, well-meaning persons sometimes fall into — too great anxiety and trouble of mind in examining their conscience. They are never satisfied; they torment themselves, always thinking that there is something which they have not sufficiently examined. By this they confuse their minds, spend their time unprofitably, and neglect the other and more essential part of their preparation. We must therefore perform this work with a calm and peaceful mind; use moral diligence in calling to mind our sins, as we would in any

other important business, and therewith be satisfied. For though we should forget even a grievous sin without culpable negligence, we should not thereby be deprived of the grace of the sacrament. But if we afterwards remember it, we must mention it in our next confession. (2.) There is another delusion opposed to this, —that of those who, though they lead careless lives, make no effort to call their sins to mind, take merely a superficial view of their conduct, and seldom look into their conscience. This is most dangerous negligence; and they who fall into it would do well to look to themselves, for they are far from being in a safe state.

Q. To what sins ought one more particularly to advert in preparing for confession?

A. These following: (1.) All his *mortal sins;* and these are of strict obligation to be confessed. (2.) All *venial sins of habit or custom.* For these, though only venial in themselves, may sometimes become mortal from the affection with which they are committed, from the circumstances accompanying them, as giving scandal to others, or from their being often repeated, as in matters of injustice. (3.) Such *venial sins* as a person commits *deliberately*, or through *wilful neglect;* for if he allows himself a liberty of committing venial sins in this manner, and does not use the powerful grace of this sacrament to correct them, he is in danger of falling, sooner or later, into mortal sin; the Holy Ghost assuring us that "he that despises small things shall fall by little and little."

Q. When a person has come to the necessary knowledge of his sins, what means must he use to excite proper sorrow and repentance?

A. This we have seen, Chap. VII., on the Exercise of Penance; according to which, one who sincerely desires to obtain true contrition for his sins, must (1.) Earnestly beg it of God, whose gift it is, by fervent prayer. (2.) He must employ himself for some time in the serious consideration of the great evil of sin. Chap. VII. contains the proper exercise for this part of our preparation for confession. (3.) When by the consideration of the evil of sin, and of his own spiritual misery, he is convinced of these truths, and touched with regret for having so unworthily offended God, he must then employ himself in acts of sincere repentance and sorrow, begging mercy and pardon from God. For this he will find a proper exercise, Chap. VII., in the acts of penance, and in the seven penitential psalms. He must also be particular in making firm resolutions and serious purposes of amendment, according to the instructions given above, Chap. VI. Sec. 2, *On the daily examination of conscience.* Here we may observe, First, his resolution must be strong and firm—that is, he must be determined never more wilfully to offend God. Secondly, it must be universal—that is, it must include every sin without exception. Thirdly, it must also be particular—that is, directed against his habitual sins. And, fourthly, it must be efficacious—that is, it must lead him to adopt the requisite means for amendment.

Q. Are there any mistakes into which we may fall in this matter?

A. There are; and in order to avoid them we must understand well the nature of true contrition. Some imagine that it consists in such sensible sorrow as shows itself in sighs and tears. They therefore endeavour to produce these, and if they succeed, imagine they have

true contrition. This, however, is a mistake, for true contrition may exist without any outward manifestation. It consists in a sincere sorrow for having offended God, with a determination to avoid sin and all the occasions of it. The true sorrow of repentance is thus described in Scripture: *You shall remember your wicked ways, and your doings that were not good; and your iniquities and your wicked deeds shall displease you*, Ezech. xxxvi. 31. This shows the mistake of those who, after a superficial examination of conscience, and the hurried repetition of a few prayers, fancy themselves disposed for receiving pardon in the sacrament of penance; whereas a change of heart, detestation of a sin, and a firm purpose of amendment are indispensable.

Q. When a penitent has reason to hope that he is prepared for confession, how must he perform that duty?

A. There are some rules laid down by St *Francis de Sales*, in his *Introduction to a Devout Life*, which he ought to remember: 1. That he make not his confession of *negatives or general failings*, as some do from custom, saying, *I have not loved God as I ought; I have not prayed with so much devotion as I ought; I have not been so patient as I ought*. For in these general accusations there is no particular sin mentioned, nor anything by which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same. 2. That he inquire what particular cause he has to make these general accusations; and having discovered where the *fault is*, that he accuse himself of it in particular; so that instead of accusing himself of *not having prayed with so much devotion as he ought*, let him see whether his fault was in admitting voluntary distractions, in not choosing a convenient place, time, &c., and so accuse himself. 3. That he

explain the *motives* of his sins, whatever they may be. In the case of untruths, for example, that he accuse himself not only of *lying*, but likewise declare whether it was from *vanity*, for *excuse*, to do an *injury*, &c.—and so in other sins: for by this means he clearly lays open the state of his soul; and the confessor is able to prescribe proper remedies for his sins. 4. That in all mortal sins he discover the number—that is, how often he has fallen into each kind of sin; for without this, the confessor can form no judgment of the state of his soul—there being a great difference between committing a sin *twice* or *thrice*, and *twenty* or *thirty* times. And if a person cannot recollect the exact number, let him mention it as near as possible. But if the penitent has lived in a sinful state for a length of time, and frequently fallen into any particular sin, he need not then think of mentioning the number of his offences, but rather the length of time he has lived in that sinful state. If a highwayman should repent, after having lived many years in the practice of robbery, it would be impossible to call to mind the *number* of his crimes; and therefore the surest way of manifesting the state of his conscience is, to declare *how many years* he has lived in that sinful practice. So likewise of those who have lived in the habit of any other sin. 5. That he explain such *circumtances* as change the nature of the sin, or considerably aggravate it: because there is a great difference between robbing a Church and another place; between stealing *five shillings* and *five hundred pounds;* between a married person and a single, in sins of *impurity;* between defaming a neighbour from *malice*, or from *heedlessness;* in a matter of *little* or *great* concern; between quarrelling with a *stranger* and a *father;* between *remaining in sin*, from anger, revenge, &c., *a quarter of an hour*, *five hours*,

a day, a week, a year: therefore ought the penitent, in confession, to explain *these circumstances* as distinctly as he can; for if he wilfully conceals them, he makes his confession void. 6. That he avoid the relation of circumstances which have no connection with his sins; for his sins alone, or what is connected with them, ought to be spoken of at confession. 7. That he be careful not to declare the fault of any third person; for though he is bound to confess his own sins, he ought not to accuse any other person. 8. That he fail not to make an entire confession—that is, that he exactly confess all the mortal sins which, upon due examination, he can call to mind; because he that willingly conceals one mortal sin, either through shame or malice, makes his whole confession void, and is guilty of sacrilege, by profaning the sacrament, and lying to the Holy Ghost.

Having come to his pastor, let him kneel down at his right side, and having made the sign of the cross, ask his blessing, saying, *Father, give me your blessing;* which he gives in these words,—*May the Lord be in thy heart and in thy lips, that thou mayest duly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Then let him say the *confiteor* till he come to these words, *through my most grievous fault,* and immediately begin his confession, saying, *since my last confession, which was a week* (or fortnight, or according to the time) *ago, I accuse myself that* ——; and having declared all he can remember, he may conclude thus: *for these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you, my ghostly father.* Then humbly bow-

ing down, go on with the rest of the *confiteor*, *Therefore I beseech*, &c. Having thus finished his part, let him attentively give ear to the advice of his pastor; and, when he gives him absolution, endeavour to humble himself before God with all possible sorrow and contrition.

Q. What is the *Confiteor?*

A. It is an act of humility by which, placing ourselves in the presence of God, of all His heavenly court, and of His minister, we acknowledge ourselves unworthy sinners, and beg all the saints in heaven and our pastor to pray to God for us. This our pastor does, begging Almighty God to grant us pardon and absolution from all sins.

The Confiteor.

I confess to Almighty God, to the ever-blessed Virgin Mary, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you father, that I have grievously sinned, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault:* therefore I beseech the blessed Virgin Mary, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

Then the Priest says,

May the Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. Amen.

May the almighty and most merciful God grant you pardon and absolution and remission of all your sins. Amen. *And then proceeds to pronounce the sentence of absolution.*

Q. What is to be done by the penitent when he comes from confession?

A. He ought to retire for a time, and, 1. In fervent prayer to give God thanks for the benefit received in this sacrament. 2. He ought to renew his good purposes, and to consider how he is to amend his failings, especially those from which he apprehends most danger. 3. He ought to humble himself in the presence of God, and earnestly implore grace and strength to fly all occasions and to resist all temptations to evil. He ought to own his weakness, acknowledging that he has nothing in himself to trust to; then to offer himself to the Divine protection, begging that all the defects in his present or past confessions may be supplied through the infinite merits of Jesus Christ.

Q. What do you think of those who, immediately after confession, turn to worldly affairs or engage in conversation?

A. Some extraordinary accidents or circumstances may excuse them; but if they do this from disrespect to the sacrament, they fail in the points of their duty just mentioned; and if they expect God's grace for the amendment of their lives, they ought to act in a different manner.

Q. Are we then obliged to endeavour to amend our lives after receiving this sacrament?

A. Most undoubtedly; and this is the principal fruit to be produced in our souls from receiving so great a favour as the forgiveness of our past sins. If a person has accused himself of *neglect in prayer*, will this be to any purpose if he continues as careless in that exercise as formerly? If he has accused himself of offending in words by *lying*, *swearing*, *detracting*, or *indecent discourse*, must he not strive to keep a stricter watch over himself;

and if he do not, what is become of all his purposes and resolutions of amendment? And if *bad company, books, plays, or games*, have been the occasion of his sins, what will his confession and resolutions avail, if he does not endeavour to avoid them? Has he not just cause to fear that his repentance has not been sincere, and that his sins still stand against him? The consideration of the care necessary to avoid the sins he has confessed ought to be a part of the penitent's examen every night; and there can be no better way of testing the sincerity and validity of his confessions than by inquiring *what care he takes to avoid relapsing into his former sins.* It may not indeed be in his power to *amend* all at once; but if he do not at least *desire, endeavour, and* use the *necessary means* of amendment, there can be no excuse.

Q. Are we obliged to perform the penance enjoined in the sacrament of penance?

A. We are strictly obliged to perform it, as appears from the words of our Saviour, spoken to the pastors of His Church in the persons of His apostles; *Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven*, Mat. xviii. 18. For as by the latter words He assures us that when our pastors loose us from our sins here on earth, we are loosed from them in heaven, so by the former He equally declares that, when they bind us here on earth to do penance, this obligation is ratified by Him in heaven; for the general term *whatsoever* includes all. Hence we commit a sin when we deliberately neglect to perform the penance enjoined.

Q. How is this penance to be performed?

A. In the spirit of true humility and repentance, and with all possible devotion. If, therefore, any persons

carelessly hurry over their sacramental penance, perform it coldly, or neglect it, they show that they little understand the true state of a penitent, or the mercy received from God in the forgiveness of sins; and they have little ground to expect assistance from heaven against future relapses. And what judgment ought those to form of themselves and their *confession*, who, before they have finished this last part of it, fall into their wonted coldness and neglect; and are no sooner come from owning their past faults, than they make matter for a new confession?

Prayers before and after the Sacrament of Confession.

A Protestation before Examination of Conscience.

O God, the searcher of hearts, behold I here protest in Thy presence, that what I now design is sincerely for the honour of Thy name; and because I heartily desire to be delivered from the guilt of my sins, therefore I come to this sacrament of penance, that, complying with Thy holy institution, I may obtain Thy blessing and pardon, as Thou hast promised. May Thy holy grace assist me in performing this great duty well, as it is Thy mercy which has called me to it.

A Prayer before Examination of Conscience.

I am truly sensible, O God, that I have in many ways offended Thy Divine majesty, and provoked Thy wrath by my sins; and that, if I obtain not pardon, I shall be cast out of Thy sight for ever. I desire therefore, at present, to call myself to account, and look into all the

sins whereby I have displeased Thee; but, O God, how miserably shall I deceive myself, if Thou assist me not in this work by Thy heavenly light! Give me therefore, at present, Thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I know nothing is hid from Thy sight: but as for me, I confess I am in the dark to myself; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which look me in the face and cannot be hid, yet how many, too, are there quite hid from me? But discover even these to me, O Lord; enlighten this my darkness, cure my blindness, and remove every veil that hides my sins from me, so that I may be no longer a secret to myself, nor a stranger to my own failings; that I may never flatter myself with the thought of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of Thy Divine light open my understanding, that I may have a full view of my sins and imperfections, and thus knowing myself, and sincerely repenting of all my offences, I may know Thee, and be received again into Thy favour. Amen.

A Prayer to implore the Divine Assistance to make a good Confession.

O almighty and most merciful God, Who hast made me out of nothing, and redeemed me by the precious blood of Thy only Son; Who hast with so much patience borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to Thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with

muddy waters, and my hunger with husks of swine: behold, I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to Thee the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to rise without delay and go home to my Father, though I am infinitely unworthy to be called His child, in hopes of meeting with the like reception from His most tender mercy. But, O my God, though I can go astray from Thee of myself, yet I cannot make one step towards returning to Thee, unless Thy Divine grace assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of Thy mercy; I beg it for the sake of Jesus Christ Thy Son, Who died upon the cross for my sins. I know Thou desirest not the death of a sinner, but that he be converted and live; I know Thy mercies are above all Thy works; and I most confidently hope, that as in Thy mercy Thou hast spared me so long, and hast now given me this desire of returning to Thee, so Thou wilt finish the work Thou hast begun, and bring me to a perfect reconciliation with Thee.

I desire now to comply with Thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to Thee, and to Thy minister; and therefore I desire to know myself, and to call myself to an account, by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if Thou assist me not in this great work by Thy heavenly light! Oh remove then every veil that conceals my sins from me, that I may see them in their true colours, and sincerely detest them. Oh let me no longer be imposed upon by the enemy, or by my own self-love,

so as to mistake vice for virtue, or in any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins if Thou do not also give me a hearty sorrow and repentance for them; without this, my sins will be all upon me still, and I shall be still Thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with Thee; and this change of heart none but Thou can give. Oh give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer; teach me to fear Thee, and to love Thee; give me, for Thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingratitudes; to hate myself now with a perfect hatred for my many treasons against Thee. Oh give me a firm and full resolution of a new life for the future, and unite me to Thee with an eternal bond of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of it as a penance justly due to my transgressions. Let not the enemy with his artifices prevail upon me to pass over anything, through fear or shame; rather let me die than consent to so great an evil: let not self-love deceive me, as I fear it has too often done. Oh grant that this confession at least may be good; and for the sake of Jesus Christ Thy Son, who died for me, and for all sinners, assist me in my preparation for it, that I may go through every part with the same care and diligence as I should be glad to do at the hour of my death; that so, being perfectly reconciled to Thee, I may never offend Thee more.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me a miserable sinner, that I may now turn from my evil ways, and that my heart may be for ever united with yours in eternal love, and never more go astray from the sovereign good. Amen.

These or the like prayers may be frequently repeated for some days before confession, in order to obtain of God the grace of making a good confession.

An Examination of Conscience upon the Ten Commandments, &c.

I.

Have you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting of any article of faith? How often, and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join in any way with them in their worship, or to give scandal? How often?

Have you been ignorant of the articles of the creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God; seldom or never adoring or praising Him, or giving Him

thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins without any thought of amendment, depending upon a deathbed repentance? How long have you been in this way?

Have you been guilty of idolatry, giving Divine honours to anything created; or used any witchcraft, charms, spells, or such like diabolical inventions? How often? and with what scandal or bad example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices to find out things to come, recover things lost, &c.?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or His saints? How often?

Have you abused the Holy Scripture, or scoffed at holy things? How often?

II.

Have you sworn falsely, or what you did not certainly know was true or false; or have you sworn to do anything that was wicked or unlawful; or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you

had this custom? How many times a-day have you sworn in this manner? Have you sworn by the blood and wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others; and if so, was it from your heart? How often?

Have you been accessary to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to God? How often?

III.

Have you neglected to hear Mass on Sundays and holidays of obligation; or have you heard it with wilful distractions; or not taken care that your children or servants should hear it? How often?

Have you spent those days in idleness or in sin; or been the occasion of others spending them so? How often?

Have you done any servile work without necessity upon those days; or set others to do so? How often?

Have you broken the days of abstinence commanded by the Church; or eaten more than one meal on fasting-days; or been accessary to others in so doing? How often?

Have you neglected to confess your sins once a-year; or to receive the blessed Sacrament at least at Easter?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being grossly negligent in the exami-

nation of your conscience? How often? Have you received any other sacrament—for example, confirmation or matrimony—in mortal sin?

Have you neglected to perform the penance enjoined in confession; or said it with wilful distractions? How often?

Have you presumed to receive the blessed Sacrament after having broken your fast?

Have you, after falling into mortal sin, neglected for a long time to return to God by repentance? And for how long a time?

IV.

Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect, or by disobeying them; and was it in any matter of moment? or have you been disobedient to any other lawful superiors? How often?

Have you desired your parents' death, cursed them, given them injurious language, lifted up your hand against them, threatened them, provoked them to swear or otherwise offend God, or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them, or squandered away their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptized, or that they should be timely instructed in their prayers and the Christian doctrine; or have you been wanting in giving them early impressions of the fear and

love of God, or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them, or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c.; or suffered them to lie in the same bed with one another, and thereby exposed them to danger?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

V.

Have you desired any one's death through hatred or malice, or for your temporal interest? how often? Have you revenged yourself of any one by word or action, or desired revenge, or taken pleasure in the thought of it? how often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often, and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? for how long a time? and what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a miscarriage; or given counsel, aid, or assistance thereunto? How often?

Have you done anything to shorten your own or any other's life, or to hasten death; or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience; or entertained any thoughts of making

away with yourself, or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability; or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin; or have you been accessary to the sins of others, by counsel or command, or any other way? How often, and what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse, by drunkenness or swearing, by immodesty of dress or behaviour, &c.? *Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of bad example, which encourages others to sin.*

Have you committed anything that you judged or doubted to be a mortal sin, though perhaps it was not so? how often? Or have you exposed yourself to the evident danger of mortal sin? how often, and of what sin?

VI.

Have you been guilty of fornication, adultery, incest, or any sin against nature, either with a person of the same sex, or with any other creature? how often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly; or given or taken wanton kisses or embraces, or any such liberties? How often?

Have you looked at immodest objects with pleasure;

read immodest books or songs to yourself or others; kept indecent pictures; willingly given ear to or taken pleasure in hearing loose discourse, &c.; or sought to see or hear anything immodest? How often?

Have you exposed yourself to wanton company, or played at any indecent play; or frequented masquerades, balls, comedies, &c., with danger? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often, and before how many? and were the persons before whom you spoke or sung married or single? *For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.*

Have you abused the marriage-bed by any actions contrary to the order of nature; or been guilty of any irregularity, in order to hinder your having children? How often?

Have you without cause refused the marriage-debt; and what sin may have followed from it? How often?

Have you debauched any person that was innocent before? have you forced any person, or deluded any one by deceitful promises, &c., or designed or desired so to do? How often? *You are obliged to make satisfaction for the injury you have done.*

Have you taught any one evil which he knew not before, or carried any one to lewd houses, &c.? How often?

VII.

Have you been guilty of stealing or cheating, or any way wronging your neighbour in buying or selling, or any other bargains or contracts; or have you been accessary to another's committing any such injustice? How often, and to what value?

Have you unjustly retained what belonged to another? How long, and to what prejudice?

Have you contracted debts without design of paying them, or without any prospect of being able to pay them? or have you delayed or refused to pay your just debts when you were able? or have you by prodigal expenses rendered yourself unable, and so wronged your creditors or your own family? How often?

Have you been guilty of usury in the loan of money? How often?

Have you circulated base money? How much? How often?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you professed any art, or undertaken any business without sufficient skill or knowledge; and what prejudice has your neighbour suffered from it?

Have you bought or received stolen goods, or taken of those who could not give, &c.? How often?

Have you neglected the work or business to which you were hired, or by contract obliged? how often, and to what prejudice? Or have you broken your promises in matters of consequence?

N. B.—That in all sins of injustice whereby one has done any wrong to his neighbour in his person, goods, honour, or good name, he is strictly obliged to make full satisfaction and restitution, if it be in his power; otherwise the sin will not be forgiven.

Have you neglected or delayed without just cause to make satisfaction or restitution, when it was in your power? How long?

VIII.

Have you been guilty of lies, and whether in any matter of consequence, or to the prejudice of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions and intentions? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, either by saying of him what is false or uncertain, or by publishing what is secret? How often have you done so? before how many? *You are obliged to make restitution.*

Have you willingly given ear to detraction? have you taken pleasure in it, or any way encouraged it, or not hindered it when you might? How often?

Have you prejudiced your neighbour's honour by reproaches and affronts, or robbed him of his peace of mind by scoffs and derisions? How often?

Have you, by carrying tales or in any other way, caused misunderstanding or quarrels between neighbours? How often, and to what prejudice?

[Here also judges, lawyers, solicitors, &c., ought to examine themselves what injustice they may have been guilty of in judging or managing causes, &c., as well as accusers, witnesses, &c.]

IX.

Have you willingly taken pleasure in unchaste thoughts or imaginations, or entertained unchaste desires? Were

the objects of your desires single or married persons, or kinsfolks, or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh, or not endeavoured to resist them? How often?

Have you entertained with pleasure the thoughts of saying or doing anything against chastity which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin of impurity? Of what kind? How often?

X.

Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be a gainer by it? How often?

Have you desired your neighbour's goods; or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

XI.

As to the capital sins: Have you been guilty of *pride;* or complacency in yourself; or contempt of others; or of *vainglory*, by doing your good actions for the procuring esteem; or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating or drinking to excess, so far as considerably to prejudice or endanger either your health or reason? How often, and with what scandal?

Have you made others drunk, or sought to make them so, or gloried in having made them so? How often?

Have you gloried in any sin whatsoever? How often, and before what company, and what sin?

Have you envied or repined at your neighbour's good, or rejoiced at his harm? How often?

The rest of the capital sins have been examined before.

[Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.]

A Prayer, taken out of Mr Gother's Works, for obtaining Contrition.

I have now here before me, O Lord, a sad view of the manifold offences by which I have displeased Thy Divine majesty, and which I am assured will appear in judgment against me if I repent not, and my soul be not disposed by sincere sorrow to receive Thy pardon. But this sorrow, O Lord, this repentance, must be Thy free gift, and if it come not from the hand of Thy mercy, all my endeavours will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, Father of mercies, and pour forth into my heart Thy grace, whereby I may sincerely repent of all my sins; give me true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee, my God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it now be Thy gift, descending from Thee, the Father of light, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of Thy servants: through Jesus Christ our Lord. Amen.

[After this let the penitent apply himself seriously to consider the great evils of sin, as explained above, Chap. VII., *On the exercise of penance;* and then employ himself in the exercise of those holy acts of penance set down in the same chapter before the seven penitential psalms, repeating them slowly and devoutly, and addressing them to God, as present within his own breast, where He resides as in His temple, ready at all times to receive our prayers.]

A Prayer at receiving Absolution.

O merciful God, as at the words of Thy angel the chains fell off from the feet of St Peter, and he was restored to liberty; so grant, dear Lord, that by the words of this holy sacrament, pronounced by Thy priest, the chains of my sins may be loosed, and my offences pardoned. Amen.

Jesus, Son of David, have mercy on me. God be merciful to me a sinner.

Thou Who didst suffer for me, have mercy on me.

Prayers after Confession.

I return Thee, O loving Father, all the thanks I am able, because Thou hast admitted me to this sacrament, and letting Thy mercy take the place of Thy justice, hast cast all my sins out of Thy sight. Give me now Thy grace, O Lord, that by sincere and perfect contrition my repentance may be like that of David and Peter, and that my offences being remitted, I may hereafter continue faithful in Thy service. But this must be the work of Thy Divine assistance, for without Thee my soul will remain barren and dry, like earth without water. I am truly sensible of my own weakness; and being destitute of all that is good or acceptable to

Thee, the only comfort and confidence I have is to lift up my eyes to my dear Redeemer, and offer to Thee, my God, His tears and sufferings, that Thy justice being satisfied with this oblation, Thou mayest open to me the gates of mercy, and receive me into Thy grace.

Look on me with eyes of pity, and have compassion on my miseries, O meek and merciful Lord; strike this my obdurate heart, that it may break forth into a fountain of healing waters, the waters of true contrition, with which my soul may be cleansed and purified. Perfect the work Thou hast begun in me, for I am Thy creature; and grant that the confession I have made may find acceptance in Thy sight, and that whatever is wanting in it, through my weakness, may be supplied by Thy goodness and mercy. Thy mercy I implore, and through it beg pardon of all my sins, firmly purposing in Thy presence to avoid all that may be displeasing to Thee, and with all diligence to apply myself to the practice of virtue. And I hope Thou wilt not deny me Thy assistance, O Lord, since Thou hast promised never to forsake those that trust in Thee.

Permit not my heart to be blindly carried away with the follies of this life. Permit me not to experience my own weakness in my wonted relapses. It is now time I should be converted from my evil ways, forsake my errors, and amend my failings, since hitherto so many days and years have passed in good purposes, but with very little improvement to my soul. Command, therefore, O sovereign Lord, my rebellious heart, and bring it to a compliance with Thy law. Break all my passions, rule my actions, direct my desires, strengthen all my good endeavours, and give ear now to Thy unworthy servant. Let not my wickedness make Thee

forget Thy goodness; for though my sins call for justice, yet Thou hast still mercy, whereby Thou canst save, and once more receive me into Thy grace, my God, my Lord, and all my hope, Who livest and reignest for ever and ever.

O God of mercy and pity, having now, through Thy gracious goodness, disburthened my conscience of the guilt wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could think of to Thy minister, my ghostly father, I most humbly beseech Thee to accept this confession, and forgive me all my trespasses, as well those I forgot as those I remembered. Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest—firmly purposing, through Thy grace, never more to offend by them. Especially, O my most merciful and bountiful Saviour, give me grace to withstand those temptations with which I am most infested, and to avoid all the occasions of offending Thee for the future. The just man falls seven times a day. How much reason then have I to be jealous of myself, O Lord, and to fear that I shall not be true to my resolutions, having, through my own frailty and vicious customs, increased the weakness and blindness in which I was born? Yet, Lord, I hope through Thy grace, and firmly purpose by Thy merciful favour, never to consent to any mortal sin, from which I humbly beg Thee to preserve me whilst I live.

My venial sins and imperfections I resolve to strive against, and trust in Thy goodness at length to amend them. Grant me Thy grace, sweet Jesus, to be exact in examining my conscience every night, as I am directed; and every morning so to begin the day by offering Thee the first-fruits of all my actions, that the

rest of it may be employed to Thy glory. As to the penance enjoined me, I humbly beg Thy assistance to remember and perform it as I ought. Grant that I may never forget my resolutions, or lay aside my endeavours of changing my life till I become a true penitent, and put on the new man; that so, through the merits of Thy blessed passion, I may here obtain full forgiveness of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, Who, with God the Father and the Holy Ghost, livest and reignest, world without end. Amen.

[Here those who have time may repeat some of, or all, the penitential psalms, as above, Chap. VII.]

CHAPTER XIV.

OF THE HOLY COMMUNION.

Q. WHAT is Holy Communion?

A. It is the receiving of the body and blood of Jesus Christ in the sacrament of the blessed Eucharist.

Q. For what ends did Jesus Christ institute this holy sacrament?

A. Chiefly for these three: (1.) *For His own greater glory*, manifesting in this incomprehensible mystery His infinite love for our souls, His almighty power, and His sovereign dominion over all His creatures; for by means of it He comes to our souls as our Lord and master, to take possession of our hearts, and make us His for ever. (2.) *For the sanctification and salvation of our souls;* for as He is the fountain of all grace, He comes to our souls in this holy sacrament to communicate to the worthy receiver those heavenly graces of which he stands in need, to unite him still more and more intimately to Himself by His holy love, to nourish and increase the spiritual life of his soul, and to strengthen him more powerfully against his spiritual enemies. (3.) *For the honour of His own passion and death*, which He requires us to commemorate in a particular manner in this blessed mystery. *As often as you shall eat this bread and drink*

this chalice, you shall show the death of the Lord until He come, 1 Cor. xi. 26.

Q. Is it a great happiness to make a worthy communion?

A. Most undoubtedly; it is the greatest happiness, on account of the inestimable blessings which it brings to our souls.

Q. What are these blessings?

A. They are declared by Jesus Christ Himself in these words: *I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is My flesh for the life of the world. . . . Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up in the last day. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. . . . He that eateth Me, the same also shall live by Me. . . . He that eateth this bread shall live for ever*, John, vi. 51.

Q. Is it a great misery to make an unworthy communion?

A. It is certainly one of the greatest into which one can fall in this world, both on account of the sin and the punishment annexed to it. *Whosoever shall eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and of the blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep*, 1 Cor. xi. 27-29. Judas, the first who was guilty of this crime, perished miserably. No sooner had he committed it *than Satan entered into him, and he immediately went out*, and that very night betrayed his

Master; after which, tormented by his guilty conscience, *he went and hanged himself with a halter*, Mat. xxvii. 5. And, *being hanged, he burst asunder in the midst, and all his bowels gushed out*, Acts, i. 18.

Q. Who are guilty of an unworthy communion?

A. Those who presume to receive the Holy Communion in the state of sin.

Q. What is meant by the state of sin?

A. It is to be polluted with the guilt of mortal sin, deprived of the grace of God, and at enmity with Him. Hence it appears how grievous is the injury done to Jesus Christ when a person, knowing himself to be in this state, presumes to approach to the Holy Communion, and bring Jesus Christ into a soul so hateful to Him.

Q. What then must one do to avoid so great an evil?

A. His first care must be, to use the means necessary for putting himself in the state of grace.

Q. What is meant by being in the state of grace?

A. It is to be free from the guilt of mortal sin, adorned with sanctifying grace, and in friendship with God; and the sinner regains this happy state through the sacrament of penance, by which his sins are washed away, and he is restored to the Divine friendship and favour.

Q. What else is required to make a worthy and profitable communion?

A. (1.) We must have the same intention which Christ had when He instituted this blessed sacrament. To this we may add the desire to obtain any particular favour of God, as grace to conquer some vice or passion, or to acquire some virtue, offering up our holy communion as a most powerful motive to engage Almighty God to grant us that favour. (2.) We must be

fasting from midnight, which is expressly commanded by the Church, in honour of this Divine food of our souls. (3.) We ought to use our best endeavours to adorn our souls with the holy virtues most agreeable to Jesus Christ, that, finding our souls well prepared and embellished with them, He may with pleasure take up His abode in us.

Q. What are these virtues, and how may we acquire them?

A. 1. *A lively faith in the Divine presence of our Saviour.* This is the foundation, without which we can neither hope, love, fear, nor adore Him in this holy mystery. By it we render Him the most acceptable homage; because, *captivating our understanding in obedience to Christ*, as St Paul expresses it, we submit our senses and our understanding to His infallible word, firmly believing this sacred truth, purely because He Who is truth itself has revealed it, whatever our senses or reason may suggest to the contrary; for the merit of faith is to believe what God says, though we cannot see it; to acknowledge that the Almighty can do infinitely more than we can comprehend; and that no effort of mercy and love can be too great for Him Who has died for love of us. Hence we are commanded to *draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience*, Heb. x. 22. This lively faith is acquired by fervent prayer, and by frequently exercising ourselves in acts of faith, considering Who He is Whom we here receive,—our God Who created us—our Saviour Who died on the cross to redeem us—our Judge, Who will come at the last day, in all the terrors of insulted majesty, to take vengeance on His enemies, but Who comes at present to our souls as our pastor to feed us, as our guide to direct us, as our physician

to heal us, as our best friend and kindest benefactor, to bestow Himself upon us, that in Him we may have justification and sanctification here, and eternal life hereafter.

2. *A profound humility and reverential fear of approaching to receive Him.* This is a natural consequence of the former. When Moses approached to the burning bush he was commanded to take off his shoes from his feet, in reverence to the heavenly being Who was there present. The same command was given to Joshua by the angel who appeared to him in the fields. How much more respect is due to the King of angels, Who is present with us in the holy Eucharist? The seraphim in heaven cover their faces with their wings when they approach to the throne of God; and the four-and-twenty elders cast down their crowns upon the ground, and prostrate themselves before the Lamb. How much more ought we, miserable and sinful creatures, to prostrate ourselves in spirit, with profound humility, when we go to receive this adorable Lamb of God into our souls? St Elizabeth, being instructed by the Holy Ghost in the great mystery of the incarnation, was amazed that the blessed Virgin had come to her, and cried out, in a rapture of surprise, *Whence is this to me, that the mother of my Lord should come to me?* How much more reason have we, when we approach to this Holy Communion, to cry in our hearts, with astonishment, *Whence is this to us, that our Lord and our God should come to our poor souls?* Now this humility is acquired by seriously reflecting, *Who He is, and who we are;* on His infinite majesty, and our extreme worthlessness; on His immense purity, and our vileness and corruption; and by exercising ourselves in frequent

and fervent acts of profound humility in His presence. But as these considerations would be calculated to discourage and hinder us from receiving Him, we must join with them.

3. *A great and unshaken confidence in His goodness and mercy;* for the more we see our own unworthiness, the more ardently ought we to throw ourselves into the arms of His mercy. To this confidence He Himself invites us: *Come to Me all you that labour and are heavy laden, and I will refresh you;* and the wonderful efficacy it has in obtaining every good from Him, we see in the many cures He wrought on those who through it had recourse to His help. The woman with the issue of blood was cured, through her great confidence in Him, by only touching the hem of His garment. What may we not expect if, with a like confidence, we receive Himself into our souls? And the good centurion obtained the object of his prayer because he joined to a profound humility and distrust in himself an entire confidence in the power and goodness of Jesus. Let us approach with the same dispositions, and we may justly expect the like effect. Hence St Paul, after requiring us *to draw near with the fulness of faith*, immediately adds: *Let us hold fast the confession of our hope without wavering; for He is faithful who hath promised*, Heb. x. 23. Now this holy confidence is acquired by *fervent prayer;* by considering the *power and goodness of God*, which shine forth so wonderfully in this holy mystery; by reflecting on His *many warm invitations* to fly to Him in all our distresses; His *most endearing promises* of refreshment; and by *exercising* ourselves in *fervent acts of this holy virtue.*

4. *A sincere love of Jesus Christ.* This is of all things the most necessary for making a good and profitable

communion. It is not enough to believe; *the devils believe and tremble*, but they cannot *love*. In this then we must exceed them; and our blessed Redeemer so strictly requires this from us that He says, *He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me*, Mat. x. 37. And St Paul adds, *If any man love not our Lord Jesus Christ, let him be anathema*—that is, *accursed*, 1 Cor. xvi. 22. Love, therefore, is the marriage-garment, without which we ought never to approach this heavenly banquet.

This love, in order to be such as Christ requires, must show itself in three things. (1.) In a sincere sorrow and regret for having ever offended Him by sin, with a firm purpose of avoiding sin for the future. (2.) In an ardent desire of being often united with Jesus Christ in this holy sacrament; for love takes delight in being united with the beloved object. (3.) In leading an innocent and holy life, carefully obeying the law of God, that nothing may hinder us from being frequently united with Jesus Christ in the Holy Communion. This love is acquired by *fervent prayer*, by frequently meditating on the *infinite love of God to us*, and by exercising ourselves, before communion, in *sincere and fervent acts of divine charity*.

Q. Is the above preparation *alone* sufficient for securing to our souls the full fruits and benefits of a holy communion?

A. Far from it; the above preparation is necessary, but it alone is not sufficient: we must also use the proper means to preserve and improve the grace which we receive in this sacrament.

Q. What then must we do after communion?

A. First, we must spend some time, immediately

after receiving, in entertaining our blessed Saviour in a manner worthy of so great a guest. There is nothing more important than to spend well the favourable moments when Jesus Christ remains in our breasts, after receiving: and it is an indignity, as well as an irreparable loss, to neglect so happy an occasion of obtaining an abundant blessing for our souls.

He surely has little sense of piety who takes no pleasure in the company of Jesus Christ, and in conversing with Him upon the important affairs of his soul, when he possesses Him personally within his breast. For what business can be of greater importance than this? and when can we have so favourable an occasion of obtaining every grace we need from God, as when He comes in person to visit us in this blessed sacrament, and to bestow His grace upon us? We ought therefore to let nothing hinder us from spending these precious moments in a manner worthy of that sacred guest whom we have within us; and we ought never to allow the devil to withdraw us from conversing with Jesus on this occasion, out of an unquiet haste or irksomeness at being in His company. Oh how shocking would this be! How ungrateful to our blessed Saviour! How prejudicial to our own souls!

St Theresa speaks to her children, on this subject, as follows: "Remain willingly with Him, and in order to enrich your soul with all graces, lose not the favourable time after communion. Consider that there is no time in which you can make such progress in virtue, or when your Divine spouse is more pleased you should remain with Him. Be sure then to recollect yourself at that time, and keep yourself in His presence, and see that your soul remain wholly with Him. He is your true Master, and will not fail to in-

struct you, though perhaps in a manner you do not comprehend; but if you turn away your thoughts from Him, you fail in the respect due to this King of glory, and will have yourselves to blame for the consequences. Remember, then, how favourable this time is to be instructed by this Divine teacher, to hear His voice in your inmost soul, and to adore and thank Him for His mercies. Shut therefore the eyes of the body, and open those of the soul, that you may see Him in the centre of your heart; for I have said it to you, say it again, and would say it continually, that if you but accustom yourself to this every time you communicate, and keep a pure conscience, your Divine spouse will deign sometimes to discover Himself to you, in proportion to the desire you have of knowing Him." —Road to Perf., Chap. XXXIV.

Q. In what manner, then, ought we to employ the time immediately after communion?

A. Retire, where it can be done, to a private place, free from all noise and distraction; and there, closing the door of your heart to all other thoughts whatsoever, endeavour to entertain yourself alone with Jesus Christ, whom you have within you, by the following exercises:

(1.) Cast yourself, in spirit, at the feet of your Lord, with profound humility, and make the most fervent acts of adoration, faith, hope, love, praise, and thanksgiving; inviting all heaven and earth to join with you in praising and magnifying His holy name.

(2.) Make an offering to Him, of your heart, soul, and whole being, of all your powers, senses, and faculties, that you may henceforth love and serve Him alone for ever; and beg Him to accept this oblation of yourself, through the merits of His own adorable body and blood, which He has bestowed upon you.

(3.) Lay before Him all your infirmities, temptations, passions, evil customs, and dangers; and beseech Him, by His own adorable self, to apply to them an effectual remedy.

(4.) Lay before Him, also, your earnest desires and resolutions of loving and serving Him faithfully; acknowledge your inability to keep these resolutions by your own strength, and earnestly implore His Divine assistance.

(5.) Present to him your earnest petitions for all the graces you stand in need of, and make good use of this favourable occasion of praying for yourself, for all those for whom you are bound to pray, and for the whole Church.

Q. When we have employed a proper time after communion in this manner, what more is to be done in order to preserve the full fruit of it in our souls?

A. The whole day after communion we must be more recollected than usual, and employ ourselves more frequently in holy exercises of devotion; often reflecting on the Divine guest we have received, and offering Him our best homage by frequent acts of virtue. We ought also to keep a particular guard upon our hearts, lest by giving way to passion, or any sin, we suffer ourselves to be robbed of any part of the treasure we have received. It is a common artifice of the devil, on the day that a person has communicated, to cast some stumbling-block in his way, in order to disturb his peace, or to draw him aside from his devotions by worldly distractions or amusements; and he endeavours in particular to stir one up to anger, sometimes by external occasions, and sometimes by causing interior bitterness or peevishness of mind. The enemy well knows that our Lord does not abide in a troubled breast; and when he perceives

that every trifle discomposes one, he is not so solicitous to hinder him from receiving, as to raise disquiet in his heart afterwards, that he may thereby rob him of the fruit of his communion. Against this delusion, then, we must be upon our guard, by more than ordinary watchfulness, recollection, and prayer, all the day of our communion. Lastly, we must remember that the new grace we have received requires a more diligent correspondence on our part; and therefore, after every communion, we must renew our resolutions of serving God, and improving our souls in virtue.

Prayers for Communion.

A Preparatory Prayer, containing the chief Acts of Devotion proper before Communion.

1. *Direct your Intention.*

O Lord Jesus Christ, King of everlasting glory, behold I desire to come to Thee this day, and to receive Thy body and blood in this heavenly sacrament, for Thy honour and glory, and the good of my soul. I desire to receive Thee, because it is Thy desire, and Thou hast so ordained; blessed be Thy name for ever. I desire to come to Thee, like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee, that I may be happily united to Thee, that henceforth I may abide in Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee.

2. *Commemorate the Passion of Christ.*

I desire in these holy mysteries to commemorate, as Thou hast commanded, all Thy sufferings, Thy agony

and bloody sweat, Thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets, Thou hast endured for me; Thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; Thy crucifixion and death, together with Thy glorious resurrection and triumphant ascension. I adore Thee, and give Thee thanks for all that Thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which were offered for us.

3. *Make an Act of Faith.*

I most firmly believe that in this holy sacrament Thou art present verily and indeed; that here are Thy body and blood, Thy soul and Thy divinity. I believe that Thou, my Saviour, true God, and true man, art really here, with all Thy treasures; that here Thou communicatest Thyself to us, makest us partakers of the fruit of Thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily. All this I most steadfastly believe, because it is what Thou hast taught us by Thy Word, and by Thy Church.

4. *Conceive a great Fear, and humble yourself.*

But, O my God, how shall I dare approach to Thee, so wretched a worm to so infinite a majesty, so vile a sinner to such infinite purity and sanctity? Alas! my soul is covered with a universal leprosy, and how shall I presume to embrace Thee? My whole life has been

nothing but misery and sin; and it is only by Thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to Thee, much less to receive Thee within my breast? I tremble at the sentence of Thy apostle, that *He that receives unworthily, receives his own damnation;* for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to Thee, were I not excited by the most loving and pressing invitation, and encouraged by Thy infinite goodness and mercy. It is in this mercy, which is above all Thy works, I put my whole trust; and it is in this confidence alone that I presume to approach to Thee. Oh grant that it may be with a contrite and humble heart; for this, I know, Thou wilt never despise.

5. *Make an Act of Contrition.*

Lord, I detest, with my whole heart, all the sins by which I have ever offended Thy Divine majesty, from the first moment I was capable of sinning to this very hour. I desire to lay them all down here at Thy feet, to be cancelled by Thy precious blood. What can I do for them but humbly confess and lament them all my lifetime? and this I heartily desire to do, and from this moment continually to cry to Thee for mercy. Hear me, O Lord, by that infinite love by which Thou hast shed Thy blood for me. Oh let not that blood be shed in vain! All my sins displease me now exceedingly, because they have offended Thy infinite goodness. By Thy grace I will never commit them any more; I am sorry for them, and will be sorry as long as I live; and, according to the best of my power, will do penance for them. Forgive, dear Lord, for Thy mercy's sake; pardon me all that is past, and be Thou my keeper

for the time to come, that I may never more offend Thee.

6. *Make an Act of Divine Love.*

O sweet Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up His abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! Oh come, dear Jesus, and take full possession of my heart for ever! I offer it to Thee without reserve, I desire to love Thee: it is nothing less than infinite love that brings Thee to me; oh teach me to make a suitable return of love!

7. *Humbly beg God's Grace.*

But, O my God, Thou knowest my great poverty and misery, and that of myself I can do nothing: Thou knowest how unworthy I am of this infinite favour; and Thou alone canst make me worthy. Oh, since Thou art so good as to invite me thus to Thyself, add this one favour to all the others, to prepare me for Thyself: cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for Thyself, and make me one according to Thy own heart; that this heavenly visit which Thou designest for my salvation may not, by my unworthiness, be perverted to my damnation. Oh, never let me be guilty of

Thy body and blood, by an unworthy communion! for the sake of this same precious blood, which Thou hast shed for me, deliver me from so great an evil: oh, rather let me die ten thousand deaths than thus presume to crucify Thee again!

A Prayer before Communion.

Almighty and everlasting God, behold I come to the adorable sacrament of the body and blood of Thy only Son, our Lord Jesus Christ. I come as one sick to the Physician of life, as one unclean to the Fountain of mercy, as one blind to the Light of eternal glory, as one poor and miserable to the Lord of heaven and earth. And I beseech Thee, in the excess of Thy heavenly bounty, that Thou wouldst vouchsafe to heal my infirmities, wash away all that defiles me, remove my blindness, relieve my necessities, and clothe me with Thy grace, that I may receive Thee, the Bread of angels, King of kings, and Lord of lords, with such reverence and humility, contrition and devotion, purity and faith, as may be for my soul's salvation. Grant that I may receive not only the sacrament of our Lord's body, but even the fulness of grace therein contained, and that I may so partake of His blessed body, which He took of the Virgin Mary, that I may become more and more a living member of His mystical body. Grant, most loving Father, that this Thy beloved Son, Whom I now desire to receive, under the appearance of bread, I may one day enjoy in the full possession of His presence, and behold face to face, Who lives and reigns with Thee, in the unity of the Holy Ghost, world without end. Amen.

8. *Implore the Prayers of the Blessed Virgin, and of the Saints.*

O all ye blessed angels and saints of God, who see Him face to face, Whom I here receive under these humble veils; and thou most especially, ever-blessed Virgin, mother of this same God and Saviour, in whose sacred womb He was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive Him here, in this place of banishment, as to be brought one day to enjoy Him with you in our true country, and there to praise Him and love Him for ever.

[At the time of communion, go to the rails, and taking the communion cloth, hold it before you. While the clerk says the *confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns to give the absolution, receive it with head bowed down as from the hand of the invisible high priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament, saying these words, *Ecce agnus Dei, qui tollit peccata mundi,—Behold the lamb of God, who taketh away the sins of the world,*—humbly beg, with a lively confidence in the merits of His death and passion, that He would take away your sins. When the priest repeats three times, *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea,—Lord, I am not worthy Thou shouldst enter under my roof, but speak only the word and my soul shall be healed;* say the same with him in your heart, and humble yourself exceedingly in the feeling of your unworthiness and

sins; but let this be joined with a lively confidence in Him who can raise you up, and perfectly heal your soul by His only word.

When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen;* receive it with a lively faith, profound humility, and a heart inflamed with love. At the time of receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, resting upon your lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, close your mouth, let the sacred host moisten a little upon your tongue, and then swallow it as soon as you can, and afterwards abstain a while from spitting. If the host should chance to adhere to the roof of your mouth, be not disturbed: neither must you put your finger into your mouth, but gently remove it with your tongue, convey it down, return to your place, and endeavour to entertain, as well as you can, the guest whom you have received.

Prayers after Communion.

I give Thee thanks, eternal Father, for that of Thy pure mercy, without any deserts of mine, Thou hast been pleased to feed my soul with the body and blood of Thy only Son our Lord Jesus Christ. And I beseech Thee that this Holy Communion may not be to my condemnation, but an effectual remission of all my sins. May it strengthen my faith, encourage me in all good, deliver me from sinful habits, remove all baneful effects of concupiscence, perfect me in charity and patience, in humility and obedience, and all other virtues. May it secure me against all the snares of my enemies, visible or invisible; prudently moderate all my

inclinations; closely unite me to Thee the only true God, the centre of unchangeable bliss. And I now beg that Thou wilt one day admit me, though an unworthy sinner, to be a guest at that Divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord. Amen.

Aspirations after Communion, taken out of the Paradise of the Soul, Sect. 5.

Behold, O Lord, I have Thee now, who hast all things; I possess Thee who possessest all things, and who canst do all things: Take off my heart then, O my God and my all, from all other things but Thee, in which there is nothing but vanity and affliction of spirit: let my heart be fixed on Thee alone, let me ever repose in Thee, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord: that being attracted by Thy love, I may never more run after worldly joys; for Thou art the joy of my heart, and my portion for ever.

Thou art the physician of the soul, who healest all our infirmities by Thy sacred blood; and I am that sick person whom Thou camest from heaven to heal: O heal my soul, for I have sinned against Thee.

Thou art the good Shepherd who hast laid down Thy life for Thy sheep; behold I am that sheep that was lost, and yet Thou vouchsafest to feed me with Thy body and blood; take me now upon Thy shoulders to carry me home. What canst Thou deny me Who hast

given me Thyself? Govern me, in the place of pasture where Thou hast placed me, until Thou bringest me to the happy pastures of life eternal.

O true light, which enlighteneth every man that cometh into the world, enlighten my eyes, that I may never sleep in death.

O fire, ever burning and never decaying, behold how tepid and cold I am; inflame my reins and my heart, that they may burn with Thy love; for Thou camest to cast fire upon earth, and what dost Thou desire but that it be enkindled?

O King of heaven and earth, rich in mercy, behold I am poor and needy, Thou knowest what I stand most in need of, and Thou alone canst assist and enrich me. O help me, my God, and out of the treasures of Thy bounty succour my needy soul.

O my Lord and my God, behold I am Thy servant; give me understanding, and excite my affection, that I may henceforth in all things know and do Thy will.

Thou art the Lamb of God, the Lamb without spot, Who takest away the sins of the world; O take from me whatever is hurtful to me, and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee, and profitable to me.

Thou art my love, and all my joy; Thou art my God and my all; Thou art the portion of my inheritance, and of my chalice; Thou art He that will restore my inheritance to me.

O my God and my all, may the sweet flame of Thy love consume my soul, that I may die to the world for the love of Thee, Who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving, after Communion.

O my sweet Jesus, my Creator, and my Redeemer, my God and my all, whence is this to me, that my Lord, and so great a Lord Whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? O that I could give Thee a hearty welcome! O that I could entertain Thee as I ought! Thy loving-kindness invites me to Thy embraces, and I would willingly say with the spouse in the Canticles, *I have found Him Whom my soul loveth, I have held Him, and will never let Him go!* but the awe of so great a majesty checks me, and the sense of my unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself, like Magdalen, and wish that, like her, thou couldst wash them with thy tears: O that thou couldst be so happy!

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty Who has vouchsafed to come to visit thee; pay Him the best homage thou art able, as to thy first beginning and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving; and invite heaven and earth to join with thee in magnifying their Lord and thine, for His mercy and bounty to thee.

Oh, what return shall I make to Thee, O Lord, for all that Thou hast done for me! Behold, when I had no being at all, Thou hast created me; and when I was gone astray, and lost in my sins, Thou hast redeemed me by dying for me. All that I have, all that I am, is

Thy gift; and now, after all Thy other favours, Thou hast given me Thyself; blessed be Thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are Thy works, and of Thy wisdom there is no end. But Thy tender mercies, Thy bounty and goodness to me, are above all Thy works. These I desire to confess and extol for ever. Bless then Thy Lord, O my soul, and let all that is within me praise and magnify His holy name. Bless thy Lord, my soul, and see thou never forget all that He has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify Him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify His holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all His mercies and graces to me, and so in some measure supply what is due from me. But as all this still falls short of what I owe to Thee for Thy infinite love, I offer to Thee, O eternal Father, this same Son of Thine Whom Thou hast given me, and His thanksgiving, which is of infinite value; and this I know Thou wilt accept. Look not then upon my insensibility and ingratitude, but upon the face of Thy Christ, and with Him, and through Him, receive this offering of myself, which I desire to make Thee.

[Here such as have time may employ themselves with great profit in those acts of thanksgiving and other virtues which are set down above, Chap. XI., after receiving the Holy Communion by way of *viaticum;* which they may also do at any time throughout the day.]

An Oblation after Communion.

O Father of mercies, and God of all consolation, how hast Thou loved us, to whom Thou hast given Thy only begotten Son once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to Thee for this infinite charity? Verily, nothing else than this same beloved Son of Thine, Whom Thou hast given to me; and surely Thou couldst give me nothing greater or more worthy of Thyself. Him then I offer to Thee, O heavenly Father, with Whom Thou art always well pleased; Him Whom Thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of His death. He is our high priest and victim; He is the propitiation for the sins of the whole world; He is our advocate and intercessor. Look then upon Him, and for His sake look down upon me, and upon us all.

Remember all His sufferings, His bitter anguish, His mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, and the bruises and wounds that He received for us. Remember His death, which Thou wast pleased should be the fountain of our life; and for the sake of His sacred passion have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted victim, which I here offer Thee, in union with that love with which He offered Himself upon the altar of the cross. Receive Him for the praise and glory of Thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of Thy whole Church, and the refreshment and

succour of all Thy faithful, living and dead: through the same Lord Jesus Christ, Thy Son.

And turning myself to Thee, O my dear Lord and Saviour, Who hast here given me Thyself, I would gladly make some suitable return for this infinite love; I would gladly make Thee some offering in acknowledgment of this rich present. But alas! Thou knowest my poverty; Thou knowest I have nothing worthy of Thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is Thy goodness, that Thou wilt be contented with the little I can give Thee, though it be Thy own already; Thou askest nothing but my heart, and this I here most willingly offer Thee; O be pleased to accept it, and make it wholly thine for ever! I offer Thee here my whole being, my body with all its senses, and my soul with all its powers; that as Thou hast honoured them both by Thy presence, so they may be Thy temple for ever. O sanctify and consecrate eternally to Thyself this mansion, which Thou hast this day chosen for Thy abode. I give Thee my memory, that it may be ever recollected in Thee; my understanding, that it may be always enlightened and directed by Thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of Thee. O take me entirely into Thy hands, with all that I have, and all that I am; and let nothing henceforth, in life or death, ever separate me from Thee. Amen.

Petitions after Communion.

O most merciful Saviour, behold I have presumed to receive Thee this day into my house, relying on Thy infinite goodness and mercy, and hoping, like Zaccheus,

to obtain Thy benediction. But alas! with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of Thee. O wash them all away with Thy precious blood; for Thou art the Lamb of God, Who takest away the sins of the world; and one drop of this blood is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; Thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannises over my soul, which is so deeply rooted in my corrupt nature, and breaks out into so many vices, so much pride and vanity, so much passion and envy, so much sensuality and concupiscence. O who can heal these my evils but Thou, the true physician of my soul, Who givest me Thy body and blood in this blessed sacrament as a sovereign remedy for all my infirmities? Dispel the darkness of *ignorance* and error from my understanding by Thy heavenly light; drive away the corruption and *malice* of my will, by the fire of Divine love and charity; restrain all the motions of *concupiscence*, and all the sallies of passion, that they may no more prevail over me; strengthen my *weakness* with heavenly fortitude; destroy self-love, the worst of all my enemies, that it may no longer usurp the empire of my soul which belongs to Thee, and which Thou hast this day taken possession of; strengthen me against my predominant passion; stand by me henceforth in all temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths than live to offend Thee mortally.

O my Jesus, Thou art infinitely rich, and all the treasures of Divine grace are locked up in Thee; these treasures Thou bringest with Thee, when Thou comest to visit us in this blessed sacrament, and Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me confidence to present to Thee my petitions, and to beg of Thee those graces and virtues of which I stand in need, as Thou best knowest. O increase and strengthen my belief of Thy heavenly truths, and grant that henceforth I may ever live by faith, and be guided by the maxims of Thy Gospel. Teach me to be poor in spirit, to take off my heart from the love of transitory things, and to fix it upon eternity; teach me, by Thy Divine example, and by Thy most efficacious grace, to be meek and humble of heart, and in patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all, teach me to love Thee, to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee, and my enemies for Thee. Grant me to persevere to the end in this love, and so to come one day to that happy place where I may love and enjoy Thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am bound to pray, that we may all love and faithfully serve Thee. Have mercy on Thy whole Church, and on all the clergy, and religious men and women, that all may live up to their calling, and sanctify Thy name. Give Thy grace and blessing to princes and magistrates, and to all Christian people; convert all unbelievers and sinners,

and bring all strayed sheep back to Thy fold; particularly have mercy on N. and N., &c.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to Thy Son. O all you angels and saints, citizens of heaven, join also your prayers with mine! You ever stand before the throne, and see Him face to face Whom I here receive under veils; be mindful of me, and obtain from Him and through Him, that with you I may bless Him and love Him for ever. Amen.

CHAPTER XV.

EXERCISES FOR SUNDAYS AND HOLIDAYS.

Q. WHAT is the general end or design of sanctifying these days?

A. Chiefly these following: (1.) To dedicate a portion of our time to the service of God *alone*, to whom our whole time belongs. (2.) To have leisure from our worldly affairs to apply ourselves more particularly to the concerns of our souls. God takes to Himself the glory of having these days dedicated to His service, as is most just, but to us He gives all the profit. (3.) That those who have little or no leisure on other days, to receive instruction in religion, may have time on Sundays and holidays for so necessary a duty.

Q. Are all strictly obliged to employ themselves, on these days, in pious exercises suitable to these ends?

A. Most undoubtedly they are, as we have seen in the *Sincere Christian*, Chap. XV., *On the first Precept of the Church;* and in the *Devout Christian*, Chap. XII., *On the third Command of the Decalogue.* And this duty is so necessary, that in the Catechism of the Council of Trent it is expressly declared, that a faithful compliance with it facilitates the observance of all the other commandments.

Q. What is properly meant by keeping these days *holy?*

A. To keep any day *holy* is to apply it to holy uses, to spend it in holy exercises; and those exercises *alone* are holy which regard the worship of God and the good of our souls. Indeed, whatever regards either of these two ends contributes to both: for whatever tends to the glory of God is useful to our souls; and whatever is truly of service to our souls is always agreeable to God, and makes that time holy which is spent in it.

Q. What are the exercises that directly regard the worship of God?

A. Chiefly these three: (1.) *To assist devoutly at the holy sacrifice of the altar*, by which we give supreme homage and adoration to God. This duty, on Sundays and holidays, is strictly enjoined, by the express command of the Church, and can never be neglected without incurring the guilt of grievous sin, unless when real necessity excuses. (2.) *To assist at the public offices of the Church*, when one has the opportunity; for these are appointed for the very purpose of thanking, praising, and adoring God, and are performed in public, that the Christian people may have the opportunity of joining together in honouring God, and may encourage one another, by their mutual example, to His holy love and service. (3.) *To spend some portion of these days in thanking, praising, and adoring God in private;* in reading or meditating on His Divine perfections, and on the numberless benefits we are continually receiving from Him, to excite ourselves to love Him, and to make a grateful return of thanksgiving and praise.

We ought also to recite, as a part of our devotions on these days, the *Te Deum* or hymn of thanksgiving, with its prayer, to which we may join some of those

psalms of David. Such are Ps. cii. ciii. cvi. cvii. cx. cxii. cxvii. cxxiii. cxxv. cxxxvii. cxliv.

Q. What exercises more directly regard the good of our souls?

A. Some exercises are common to all, and others regard the particular circumstances of individuals. The exercises which belong to all are principally these following:—

(1.) *To attend the preaching of the Word of God, and the explanation of Christian doctrine;* for by these all are instructed in their duty, and excited to perform it, and their fervour in God's service is renewed. The Church is so pressing on this duty, that in the Catechism of the Council of Trent the wilful omission of hearing the Word of God is censured as *a contempt of Christ's Word.* Those who are negligent in this have great reason to fear, considering the words of our Saviour: *My sheep*, says He, *hear my voice, and I know them, and they follow me, and I give them eternal life*, John, x. 27. *He that is of God heareth the words of God; therefore you hear them not, because you are not of God*, John, viii. 47.

(2.) *To read some portion of the Holy Scriptures, and other books of piety and instruction;* for these are the source of heavenly wisdom by which God speaks to the soul, and enlightens her with the knowledge of His will. But to reap advantage from spiritual reading we must begin by prayer, invoking the Holy Ghost to open our understanding, and inflame our heart. We must read with humility and a desire to benefit our souls. We must join serious and attentive reflection with our reading. We must not be anxious to read much, but rather to read at leisure, pausing now and then, considering how far the truths we read regard ourselves, what use we may make of them for our spiritual profit,

how far our life corresponds with them; and we must endeavour to make good resolutions of reforming our conduct by the light we there receive.

(3.) *To prepare for, and approach to, the holy sacraments*, when our devotion, or the solemnity of the time, calls to that duty. This, however, we must do with great care, according to the instructions given above.

(4.) *To spend more than ordinary time in conversing with God in humble prayer*, both for ourselves and others, and to beg what He sees we stand in need of for soul and body. For this purpose we may use the Church litanies or the rosary, especially if our state of life does not allow time for these pious exercises on week-days.

As to the exercises proper for particular cases, they should be practised according to each one's circumstances.

(1.) Those who are exposed to much mental dissipation would do well to employ half an hour or more on Sundays and holidays, to see how their accounts stand with God, by a diligent examination of conscience for the week past—reading attentively the instructions for that most useful exercise, and faithfully observing the rules for performing it with profit to their souls.

(2.) Those who are labouring to conquer their passions and correct evil habits have much need to exercise themselves in the virtue of penance, and to keep up in their souls a horror of sin. If they have little leisure to do this properly during the week, they ought at least on Sundays and holidays to take some time for this purpose, and diligently read the instructions given above for the exercise of penance.

(3.) Those whose circumstances enable them, cannot better employ a portion of the Sundays or holidays than in visiting the sick. But to do this with benefit to the sick, and with profit to their own souls, let them read

the instructions on this subject, and endeavour to observe them.

(4.) Those who have the charge of others, such as parents and heads of families, ought to be watchful over their children and servants, and to see that they spend these days according to the design of their institution, giving them time for that end, with such help of good books and instructions as they require.

Q. What are those to do who have little time during the week to receive instruction?

A. Such persons ought to avail themselves of every opportunity of instruction, at the public services on Sundays and holidays. But, should they live at too great distance from the church, they must be dependent, in a great measure, upon the charity of others. Masters, therefore, would do well to assemble their children and domestics on Sundays and holidays for instruction in the necessary truths of religion. Other pious persons, also, may acquire great merit by joining in this charitable work; for the Scripture says, *They that instruct many to justice shall shine as stars for all eternity*, Dan. xii. 3.

Q. What method would you adopt in this work?

A. (1.) It would be necessary for this, to have a short abridgment of Christian doctrine, composed by way of catechism, which should contain all the necessary truths of religion, in clear and simple language. This catechism must be the standard; must be taught exactly in the order in which it is composed, and no chapter must be passed over till it has been thoroughly mastered. This method will involve considerable repetition, and require much patience in the instructor; but one of the noble characters of charity given in Scripture is, that IT IS PATIENT, and ENDURETH ALL THINGS, 1 Cor. xiii.

Q. What are the proper exercises for those who have not an opportunity of hearing Mass on Sundays and holidays?

A. Many persons imagine that the impossibility of hearing Mass relieves them from all obligation of sanctifying the Sunday. This, however, is a mistake, for in all circumstances they are bound to keep the Sunday holy. They ought, therefore, to unite in spirit with those present at the holy sacrifice. Wherever Mass is celebrated, it is most certainly offered for all faithful Christians, that it may avail them to life everlasting, as expressed in the offertory. Those, therefore, who are present have great advantages, but the absent are not excluded from partaking of its benefits.

From these considerations, every good Christian who is solicitous for his eternal welfare will be careful, on days of obligation, when hindered from going to Mass, to devote half an hour to assist at Mass in spirit; and if he has a family, he will not fail to summon them to perform this devotion in common.

To such the following method of assisting at Mass in spirit is proposed.

Prayers for assisting at Mass in spirit for those who are absent.

Preparatory Prayer, taken chiefly from the Psalms.

How lovely are Thy tabernacles, O Lord of Hosts! My soul desires and longs to enter into the house of our Lord. My heart and my flesh rejoice in Thee, O Thou living God! Thy altar, O Lord of Hosts, is the place of my rest, my King and my God. Blessed are they that dwell in Thy house, they shall praise Thee for ever; for one day in Thy house is better than a thou-

sand. As the hart pants after the water-brooks, so my soul sighs after Thee, my God; my soul thirsts after Thee, the living and true God, Oh, when shall I come and appear in Thy holy presence? Earnestly do I wish, O God, to assist this day at Thy holy altar, and to render Thee that sovereign homage which is given to Thee in the adorable sacrifice of the body and blood of Thy holy Son Jesus; earnestly do I desire to receive a share of those heavenly graces which Thou so liberally bestowest on Thy people in those adorable mysteries. But as, by the dispensation of Thy providence, I am deprived of the happiness of assisting at them personally, I here prostrate myself before Thee, and desire, in spirit and affection, to join with all Thy servants who are at this moment in any place throughout the world celebrating these blessed mysteries; and with them to render Thee every possible homage and adoration in union with Jesus Christ my Redeemer, Who is at this time offering Himself up to Thee in the holy sacrifice of the altar. Accept, O merciful Father, of this my earnest desire, and grant me grace so to perform my part on this occasion, that I may find favour in Thy sight, and my soul be refreshed with Thy heavenly benediction.

After this preparation, say the prayers for assisting at Mass, corresponding to the different parts of the passion, as above, page 86, *which are so disposed as to serve both for the absent and for those that are present.*

Q. If a person cannot read, how must he assist at the holy sacrifice?

A. Those who are unable to read, cannot employ themselves better than in reciting the five sorrowful mysteries of the rosary, offering up the holy sacrifice after each decade, in union with our blessed Saviour, to the eternal

Father for His glory, and for the sanctification of their own souls; making use of the circumstances of each mystery to animate their fervour, and to move God to grant their petitions according to the instructions given in the explanation of the rosary.

Q. What other exercises should be practised on Sundays and holidays by persons who live at a distance, and seldom have an opportunity of assisting at public service?

A. Unmarried persons may exercise themselves in the manner explained in this chapter. But heads of families, being obliged to promote the honour of God by giving good example to their children and servants, besides their own private devotions, must also set apart some time on these days to perform, with their family, some of the above exercises.

As a help to those who charitably wish to instruct the ignorant in the truths of salvation, or to acquire themselves a perfect knowledge of the doctrine of the Catholic Church, we shall here adjoin an abridgment of Christian doctrine, on the plan above proposed; and shall point out such parts of Scripture, or books of instruction, as are proper to be read after each lesson.

ABRIDGMENT

OF

CHRISTIAN DOCTRINE

Lesson I.—*Of God.*

Q. WHO made you? *A.* God made me.

Q. Who is God? *A.* God is a Spirit, infinitely perfect; the Creator and Sovereign Lord of all things.

Q. What do you mean by a Spirit? *A.* A pure being without a body.

Q. What do you mean by infinitely perfect? *A.* That all possible good, and all possible perfections, are in God in an infinite degree.

Q. Where is God? *A.* God is everywhere; in heaven, on earth, and in all places.

Q. Is God here present with us? *A.* Yes, He is.

Q. Why then do we not see Him? *A.* Because He is a Spirit, which, having no body, cannot be seen by bodily eyes.

Q. Shall we ever see God? *A.* Yes: if we live and die in His grace, we shall see Him in the next life, and be happy with Him for ever.

Q. Does God see and know all things? *A.* Yes, even our most secret thoughts.

Q. Can we conceal anything from God? *A.* No; all things are naked and open before Him.

Q. Can God do all things? *A.* Yes; God can do whatever He pleases: nothing is impossible or even difficult to him.

[Read *Sincere Christian*, Chap. I.]

Lesson II.—*Of the Blessed Trinity.*

Q. How many Gods are there? *A.* There is only one God.

Q. How many persons are there in God? *A.* In God there are three persons: God the Father, God the Son, and God the Holy Ghost.

Q. Are these three persons really distinct? *A.* Yes, they are.

Q. Why, then, are they not three Gods? *A.* Because they have all three one and the self-same Divine nature and substance.

Q. Is, then, each person truly God? *A.* Yes: each person is truly God, and they are all three but one and the same God.

Q. Does God the Father proceed from any other? *A.* No; God the Father proceeds from no other, and He is therefore the first person of the holy Trinity.

Q. From whom does God the Son proceed? *A.* From the Father only; and therefore God the Son is the second person of the blessed Trinity.

Q. From whom does God the Holy Ghost proceed? *A.* He proceeds both from the Father and the Son, and is therefore the third person of the adorable Trinity.

Q. What do you understand by the word Trinity? *A.* The great mystery of three persons in one God, distinct in their persons, and one in nature and substance.

[Read *Sincere Christian*, Chap. II.]

LESSON III. PART I.—*Of the Creation and Providence.*

Q. Why do you say that God is the Creator and Sovereign Lord of all things? *A.* Because He created the heavens and the earth, and all that they contain, out of nothing, and rules and governs all His creatures as He pleases.

Q. Had, then, this world a beginning. *A.* Yes, it had.

Q. What was there before this world began? *A.* Nothing but God alone.

Q. How long had God been before the world? *A.* From all eternity; for God had no beginning, and can have no end: He always was, is, and will be for ever.

Q. Why did God create this world? *A.* For His own glory.

Q. How did He create it? *A.* By His word only.

Q. Out of what did He create it? *A.* Out of nothing.

Q. Can He destroy it again if He pleases? *A.* Yes, He can, as easily as He created it.

[Read the first Chapter of Genesis.]

Q. Why do you say that God is the Sovereign Lord of all things? *A.* Because as He made all creatures out of nothing, He has absolute dominion over them, and rules and governs them as He pleases.

Q. By what does God rule and govern his creatures? *A.* By His adorable providence.

Q. What do you mean by the providence of God? *A.* The providence of God is His eternal will, by which He disposes all things, and conducts His creatures in the way that He sees most proper, towards the end and purpose for which He created them.

Q. How is this to be understood? *A.* By considering the three Divine attributes or perfections of God, which His providence includes.

Q. What are these perfections? *A. First, His infinite wisdom*, by which He knows all His creatures, the good of which they are capable, the ends to which they can serve, and the means by which they can acquire that good and arrive at those ends, with the impediments which can hinder them. *Secondly, His infinite goodness*, which inclines Him to choose for them the means most conducive to the end of their being, and the best proportioned according to the nature and capacity of each to remove or diminish the hindrances they may meet with. *Thirdly, His infinite power*, by which He uses, in time, those means which He knew and made choice of from eternity, for enabling His creatures to attain the end for which He created them.

Q. How does the Scripture express this providence of God? *A.* In these words: "O Lord God, Thou hast done the things of old, and hast devised one thing after another, and what Thou hast designed hath been done; for all Thy ways are prepared, and in Thy providence Thou hast placed Thy judgments," Judith, ix. 4. "Wherefore, give not thy mouth to cause thy flesh to sin; and say not before the angel, There is no providence: lest God be angry at thy words, and destroy all the works of thy hands," Eccles. v. 5.

Q. Can the providence of God ever be disappointed? *A.* That is impossible. His infinite wisdom is incapable

of mistake, and His infinite power quashes all opposition to His will. "No evil can overcome His wisdom: it reaches from end to end mightily, and ordereth all things sweetly," Wisd. vii. 30; viii. 1.

Q. Can anything happen in the world by chance? *A.* With regard to us many things happen, as it were, by chance, but with God this is impossible, "for all things were known to Him before they were created," Ecclus. xxiii. 29. "He seeth from eternity to eternity, and there is nothing wonderful before Him," Ecclus. xxxix. 24; and "He orders all things in number, weight, and measure," Wisd. xi. 25. Everything that happens is foreknown to Him, enters into the plan of His operations, is disposed by His Divine providence according to His eternal purposes; and He assures us that "nothing is done on earth without a cause," Job, v. 6.

Q. How does the providence of God manifest itself in regard to the goods of this life? *A.* His Holy Word declares that "every best gift and every perfect gift is from above, coming down from the Father of lights," James, i. 17. So all the goods we enjoy come from God, and are expressly willed and ordered by Him. Some of these He bestows upon us by natural causes, and others through our guardian angels or our fellow-men; for neither angels nor men can do us any good unless God gives them the will and the power.

Q. How does the providence of God manifest itself in regard to the evils of this life? *A.* In this life there are two kinds of evil—the evil of sin, and the evil of suffering. The latter God expressly wills; the former He only permits.

Q. In what does the evil of sin precisely consist? *A.* In the abuse of our free will, by consenting to any sinful

object, or doing any natural action in circumstances in which it is forbidden by the law of God.

Q. What is meant by the evil of suffering? *A.* All the pains and miseries by which any creature is afflicted in mind or body.

Q. Why does God permit the evil of sin? *A.* Because having created man with free will, He requires free and voluntary service from him, and therefore will not oblige him to do good against his will. "Consider that I have set before thee this day life and good, and on the other hand death and evil." "I have set before you life and death, blessing and cursing; choose therefore life, that both thou and thy seed may live," Deut. xxx. 15, 19. "Before man is life and death, good and evil; that which he chooseth shall be given him," Ecclus. xv. 18. God, however, is always ready to assist us to choose and to execute the good and to avoid the evil, for "God is faithful, Who will not suffer you to be tempted above what you are able," 1 Cor. x. 13. But He will not force us to do good against our will; when men, therefore, choose the evil, He leaves them to their own choice, and permits the sin which they commit.

Q. But could not God hinder man from committing sin without forcing his free will? *A.* He certainly could; and when He permits sin, it is only because it is His will to permit it, because it enters into the plan of His providence, and because He has the most just and wise reasons for permitting it.

Q. What are His reasons for permitting sin? *A.* It is impossible for our weak understanding to fathom the designs of the Creator; but we know that, in permitting sin, He displays, in the most admirable manner, His Divine perfections and the wonderful ways of His providence, by making it an occasion of infinitely greater

good, both for exalting His own glory, and for advancing the perfection of His creatures.

Q. What do you mean when you say that God wills the evil of suffering? *A.* That all the pains and sufferings of this life, whether in mind or body, are decreed and sent to us by God; that He expressly wills them, is their chief cause and author, and the first and sovereign source from which they flow, whatever be their immediate cause or occasion; for "good things and evil, life and death, poverty and riches, are from God," Ecclus. xi. 14.

Q. By what means does God send afflictions upon us in this life? *A.* Sometimes by natural causes, sometimes by the ministry of evil spirits, as in the case of Job, and of the crooked woman in the Gospel, "whom," our Saviour says, "Satan hath kept bound for eighteen years," Luke, xiii. 16; and sometimes by means of our neighbours, when He permits them to follow the malice of their will to injure us; or when He makes use of their ignorance, negligence, forgetfulness, or mistakes, to send upon us some affliction which He wills us to suffer for our greater good.

Q. In what light ought we to look upon any neighbour who injures us? *A.* In a twofold light: *first*, as one who offends God and hurts his own soul, by the injury he does to us; and in this view, we ought to compassionate him, and pray for him, as our Lord expressly commands; *secondly*, as the instrument which God uses for sending that affliction which He sees necessary for our good; and in this view we ought to love him. In the hand of God, he will prove the means of promoting our sanctification and salvation, if we ourselves be not a hindrance, by yielding to passion, impatience, or anger.

Q. Does God intend for our good all the crosses and trials which He sends upon us? *A.* He certainly does. His infinite goodness can never take pleasure in afflicting His creatures. He, therefore, never sends suffering upon them, but with a view to some greater good—either His own glory, or the greater perfection of His creatures. Hence the Scriptures say, "This every one is sure of that worshippeth Thee, that his life, if it be under trial, shall be crowned; and if it be under tribulation, it shall be delivered; and if it be under correction, it shall be allowed to come to Thy mercy. For Thou art not delighted in our being lost, because after a storm Thou makest a calm; and after tears and weeping Thou pourest in joyfulness," Tobias, iii. 21; and St Paul assures us, "That all things work together for good to them that love God," Rom. viii. 28. And our Saviour declares that the blind man in the Gospel was so born, neither on account of his own sins, nor those of his parents, but that the work of God should be manifested in him, John, ix. 19.

Q. What has God in view in the crosses which He sends upon us? *A.* (1.) To pay the debt of temporal punishment we owe to His Divine justice for our sins. (2.) To restrain us, by that correction, from relapsing into sin. (3.) To implant in our souls the sublime virtues of humility, meekness, patience, and resignation, which we never can acquire without being exercised in them by afflictions. (4.) To make us, by these virtues, living images of Jesus Christ. (5.) To detach our hearts from the vanities of this world, and to fix them on the joys of heaven. (6.) To increase our merit here, and to exalt us to greater glory hereafter. (7.) To try our fidelity, that we may give proof of our sincerity

in His service. "Blessed is the man who endures temptation, for when he is tried he shall receive a crown of life, which God has promised to them that love Him," James, i. 12.

Q. How must we receive our sufferings in order to draw from them these blessings? *A.* The chief thing is, to fix deeply in our mind the great and fundamental truth, "That whatever affliction or distress befalls us, in mind or body, and whatever be its immediate cause or occasion, it comes from the Divine Providence of God, its first and original cause; that it was foreknown by God from eternity, and decreed by Him to be sent upon us in time for our good." To acquire the practical conviction of this truth, often reflect upon the proofs laid down in the *Sincere Christian*, Chap. III., *on the Creation and Providence;* and accustom yourself, in everything that occurs throughout the day, to refer it immediately to the Providence of God. By this means you will acquire the habit of one of the most useful practices of Christian perfection.

When any cross or trial comes upon you, (1.) Raise your heart immediately to God; receive it from His Fatherly hand, and beg strength to bear it. (2.) Suppress all risings of nature, every emotion of anger and impatience, encouraging yourself by the words of your Saviour, and saying, "My soul, the cup that my Father gives me, shall I not drink it?" (3.) Be particularly on your guard not to complain or murmur against any person who may have injured you, especially while the mind is disturbed, but endeavour to bear all with generous silence, after the example of Jesus and Mary, who, amidst injuries and afflictions, *held their peace;* and

turning to your God, say, with David, *I was silent, I opened not my mouth, because it is Thy doing.*

When by these exercises the mind has somewhat recovered her wonted calm, then, after the example of Job, thank God for the trial He has sent you. Offer yourself to suffer it, or whatever else God pleases, and beg grace to resign yourself wholly to His blessed providence, with a lively confidence that He will turn everything to your real good.

Above all, be careful not to allow your imagination to dwell upon the injury done to you by others, nor upon their ingratitude, forgetfulness, or negligence; but leaving all in the hands of Providence, look upon the authors of your suffering in no other light than that above mentioned. Pray for them, wish them well, and do them any service in your power; and if afterwards the thought of the injury recurs to your mind, banish it as promptly as you can, repeating the above exercises again and again, till your heart is restored to peace, tranquillity, and entire submission to the will of God.

Q. But does the providence of God regard the lowest creature, and every trifling cross or contradiction that befalls it? *A.* Most undoubtedly, for "God made the little and the great, and He hath equally care of all," Wis. vi. 8. Not a sparrow can fall into the snare of the fowler without our heavenly Father; nay, the very hairs of our head are numbered before God, and not one of them falls to the ground but by the disposition of His Divine providence. What comfort is this to His faithful servants! What encouragement to us to embrace this holy exercise of referring everything to the order of providence, and to receive everything with patient resignation!

Lesson IV.—*Of the Angels.*

Q. Who are the most excellent of God's creatures? *A.* Angels and men.

Q. Why are they more excellent than other creatures? *A.* Because they have an understanding and reason capable of knowing God, a free will capable of serving and loving Him, and were created to live for ever, and to be for ever happy in the enjoyment of God.

Q. Who are the angels? *A.* Pure spirits without a body.

Q. Did God create great numbers of them? *A.* Yes, He did: and to express their vast numbers the Scriptures say, "Thousands of thousands minister unto him, and ten hundred times a hundred thousand stand before Him," Dan. vii. 10.

Q. For what end did God create the angels? *A.* That they might be always happy in His presence, assisting before His throne, executing His orders towards His other creatures, and also to be the guardians of men.

Q. In what state did God create the angels? *A.* In a noble and exalted state, adorned with heavenly beauty and many supernatural graces.

Q. Did they all continue in that noble and happy state? *A.* The greater part did; but some of them fell.

Q. How came they to fall? *A.* By the sin of pride: falling in love with themselves, they wished to put themselves upon an equality with the Creator.

Q. What was the consequence of this sin? *A.* They were deprived of all their supernatural graces, changed from angels into devils, banished from heaven and condemned to hell, which was expressly prepared for them.

Q. Who was the chief of these rebel angels? *A.* Lucifer, who is called *Satan*, and the *Devil.*

Q. Are all these devils confined to hell? *A.* No; great numbers of them are allowed to be upon the earth, and in the air, till the day of judgment.

Q. Are these free from the torments of hell? *A.* No; they carry the torments of hell about with them wherever they go.

Q. What is the employment of those who are on the earth and in the air? *A.* They go about like roaring lions, seeking to devour the souls of men by tempting them to sin.

[Read here Ezekiel, xxviii., and Isaïah, xiv.]

Lesson V.—*Of Man.*

Q. What is man? *A.* Man is a being composed of a soul and body.

Q. Of what is his body made? *A.* Of the dust of the earth.

Q. Of what is his soul made? *A.* It is created by God, out of nothing.

Q. Has the body any life, sense, or motion of itself? *A.* No; all life, sense, and motion are from the soul, which is called in Scripture *the breath of life.*

Q. For what end did God create man? *A.* To know, love, and fear God in this life, and to be happy with Him in the next.

Q. Why did God create all other creatures in this world? *A.* For man's use and benefit.

Q. To whose likeness did God create man? *A.* To His own image and likeness.

Q. Is this likeness in the body or in the soul? *A.* It is in the soul.

Q. In what is our soul like to God? *A.* In this—as

God is a spirit and immortal, so our soul is a spirit, and will never die.

Q. In what else is our soul like to God? *A.* As in God there is one Divine nature in three persons, so in man there is one soul with three powers—will, memory, and understanding.

Q. Of which must we take greater care; the body or the soul? *A.* We must take greater care of the soul.

Q. Why so? *A.* Because, *What will it avail a man to gain the whole world, and lose his own soul?*

[Read here Genesis, ii.]

Lesson VI.—*Of Man in the State of Innocence.*

Q. Who were the first of mankind, whom God created? *A.* Adam and Eve, the parents of all mankind, from whom we are all descended.

Q. In what state did God create our first parents? *A.* In a state of innocence, grace, and happiness.

Q. What do you mean by a state of innocence? *A.* That they were were free from all sin.

Q. What do you mean by a state of grace? *A.* That they were adorned with the grace of original justice or righteousness.

Q. What do you mean by a state of happiness? *A.* That they were perfectly happy both in mind and body.

Q. Would they ever have died in that state? *A.* No; death had then no power over them; but after serving God for a time, they would have been taken up both soul and body to heaven.

Q. Where did God place our first parents? *A.* In the garden of Paradise.

Q. What kind of place was Paradise? *A.* It was a garden of pleasure planted by the hand of God.

Q. Did God permit them to eat of all the fruit of this garden? *A.* Of all, except the fruit of one tree.

Q. Why did He forbid them to eat the fruit of that tree? *A.* To try their obedience.

Q. Under what penalty did He forbid them? *A.* Under the pain of death: For *in the day Thou shalt eat thereof*, said God to Adam, *Thou shalt die the death?*

Q. How many kinds of death are there? *A.* Three; spiritual, temporal, and eternal.

Q. What is spiritual death? *A.* It is the death of the soul, and consists in the separation of the grace of God from the soul by mortal sin.

Q. What is temporal death? *A.* It is the death of the body, when the soul is separated from the body.

Q. What is eternal death? *A.* It is the death of both soul and body in hell, where they are separated from God for eternity.

Q. Which of these deaths did God mean in the above sentence? *A.* All the three.

Q. How so? *A.* The day thou eatest thereof, thou shalt instantly die the spiritual death of the soul, by committing a mortal sin, and on that account be subjected to the other two deaths in due time.

[Read here Genesis, ii.]

Lesson VII.—*Of the Fall of Man.*

Q. Did our first parents continue in the happy state in which they were created? *A.* No; they fell from it.

Q. How came they to fall from it? *A.* By disobeying God, in eating the forbidden fruit.

Q. Who tempted them to eat it? *A.* The devil.

Q. Why did he tempt them? *A.* Out of envy at their happiness.

Q. How did he tempt them? *A.* By appearing to

Eve, in the serpent, and persuading her to eat the fruit; and when she had eaten, she persuaded Adam to do the same.

Q. How did he persuade Eve? *A.* By telling her that if they ate of that fruit, *they should become as gods, knowing good and evil.*

Q. Did they then become as gods, when they had eaten it? *A.* Quite the contrary; they became like the devil himself by the guilt of sin, and brought misery on themselves and their posterity.

Q. How so? *A.* Because by disobedience they lost the grace of God, innocence, happiness, and became liable to all the miseries of this life and of the next.

Q. Are we, their posterity, all born under the guilt of their sin? *A.* We are.

Q. What is this sin of our first parents called in us? *A.* It is called *original sin.*

Q. Why so? *A.* Because it comes down from our first parents, who were the origin of all mankind; and also, because we contract the guilt of it at the first moment of our existence in our mother's womb.

Q. Was man in his fallen state able to make his peace with God? *A.* No; he was utterly incapable of taking the least step towards it.

Q. Was it possible for the holy angels to bring any remedy to his miseries? *A.* No; no mere creature could do this. None but God Himself could remedy the evils of man.

Q. What must have become of us, if God had not provided some means to restore us to His favour? *A.* We must have been lost for ever.

Q. Did God leave us without any means of peace and mercy? *A.* No; pitying our misery, out of His infinite goodness and mercy, He provided for us a Saviour.

Q. Who is this Saviour? *A.* Jesus Christ our Lord.
[Here read Genesis, iii.]

LESSON VIII.—*Of Jesus Christ our Saviour.*

Q. Who is Jesus Christ? *A.* He is God the Son, the second person in the blessed Trinity, true God and true man.

Q. Why is He true God? *A.* Because He has the same divine nature with God the Father, and is His only begotten Son, born of Him before all ages.

Q. Why is Jesus Christ true man? *A.* Because He has also the nature of man, and was born of the blessed Virgin Mary, having made Himself man for our salvation.

Q. Was Jesus Christ always God? *A.* Yes, He was always God, equal to the Father from all eternity.

Q. Was He always man? *A.* No; but only from the time of His incarnation, when He took our human nature, and made Himself man to save us.

Q. How many natures, then, has Jesus Christ? *A.* Two, the divine and the human nature.

Q. How many persons are there in Jesus Christ? *A.* Only one, the person of God the Son.

Q. In what does His human nature consist? *A.* In His having a body and soul like ours.

Q. How did God the Son take our nature upon Him? *A.* By His almighty power He formed a most perfect human body, in the womb of the blessed Virgin Mary, of her most pure blood. To animate this body He created a most holy soul, adorned with the fulness of all grace; and at the same instant He united His divine to this human nature in His own person, so that at the very instant of His conception He was both God and man in one person.

Q. Is, then, the ever-blessed Virgin Mary the Mother of God? *A.* She is; because she conceived in her womb Him Who is true God as well as true man; nourished Him for the space of nine months, as other mothers do their children, and then brought Him forth into the world, she herself still remaining a pure virgin.

[Here read Mat. i., also Luke, i.]

LESSON IX.—*Of the Birth and Infancy of Jesus Christ.*

Q. Where was our Saviour born? *A.* In a stable in the city of Bethlehem.

Q. On what day was He born? *A.* At midnight, on the 25th of December, which, from His being born on it, is called *Christmas day.*

Q. How was His birth made known to the Jews? *A.* By a vision of angels from heaven, who appeared to the shepherds, and announced it to them.

Q. How was it made known to the Gentiles? *A.* By a new star in the heavens, which conducted the three wise men to see and adore Him, soon after He was born.

Q. What happened upon their arrival in Jerusalem? *A.* Herod the king, being informed by them of the birth of Jesus, sought to destroy Him; but not succeeding in this, he sent and murdered all the young children about Bethlehem, hoping that Jesus would be destroyed among them.

Q. How did our Saviour escape this danger? *A.* The previous night an angel appeared to St Joseph, the spouse and guardian of the blessed Virgin, and ordered him to rise immediately and flee to Egypt with Jesus and Mary; which he did, and thus frustrated the designs of Herod.

Q. What more do we know of the infancy of Jesus?

A. That on the eighth day after His birth He was circumcised according to law, and was called Jesus; that at twelve years of age He was found in the temple among the doctors of the law, hearing them and asking them questions; and from this until the beginning of His public life, about the thirtieth year of His age, no more is recorded of Him in the Gospels, except that He went to Nazareth with Joseph and Mary, "*and was subject to them, . . . and increased in wisdom, in age, and in grace with God and man*," Luke, ii. 52.

[Here read Mat. ii., and Luke, ii.]

LESSON X.—*Of the public Life of Jesus Christ.*

Q. What do you mean by the public life of Jesus Christ? *A.* I mean the last three years of His life, which He employed in performing the offices of a Saviour to mankind.

Q. What were the offices of Christ as our Saviour? *A.* Chiefly these three: (1.) To reconcile us to our offended God, by satisfying for our sins, and rendering God propitious to us. (2.) To teach us the knowledge of the true God, how to serve Him, and to save our souls. (3.) To obtain all necessary graces for enabling us to do so.

Q. How did He perform the office of a teacher? *A.* By His doctrine, example, and miracles.

Q. How did He satisfy for our sins, and obtain all grace for us? *A.* By His sufferings and death.

Q. What did He do before He began to teach? *A.* He sent His precursor, to prepare the people for receiving Him; He was baptized by him in the Jordan; fasted forty days in the desert, and was tempted by the devil.

Q. Who was His precursor? *A.* St John the Baptist,

who prepared the people by preaching penance, baptizing them in the river Jordan, and telling them that the Redeemer was already in the midst of them, would soon discover Himself to them, and that the kingdom of heaven was at hand.

Q. Why was Christ baptized by St John? *A.* To take upon Himself, for our sake, the form of a sinner, to give us an example of humility, and to *fulfil all justice.*

Q. What happened at the baptism of our Saviour? *A.* When He came out of the water, the heavens were opened, the Holy Ghost descended upon Him in the form of a dove, and a voice came from heaven, saying, *This is my beloved Son, in whom I am well pleased,* Mat. iii. 17.

Q. What happened after His baptism? *A.* Immediately "He was led by the Spirit into the desert, where He fasted forty days and forty nights, and was tempted by the devil," Mat. iv.

Q. Why did He undergo so severe a fast? *A.* To prepare Himself, by retirement, fasting, and prayer, for the great work He had to perform, and to encourage us by His example to the practice of these virtues.

Q. Why did He permit Himself to be tempted by the devil? *A.* That He might partake of this, as well as of all our other miseries, and teach us, by His example, how to overcome the temptations of that enemy of our souls.

Q. What did He do after this? *A.* He then appeared publicly to the people, and "Began to preach and to say, Do penance, for the kingdom of heaven is at hand," Mat. iv. 17.

[Read here, Mat. iii. and iv., and Luke, iii.]

LESSON XI. — *Of the Preaching and Doctrine of Jesus.*

Q. In what manner did Jesus teach His heavenly doctrine? *A.* He preached publicly, "as one that had authority," Mark, i. 22. And all "were astonished at His doctrine, for His word was *with power*," Luke, iv. 32.

Q. How did He prove the truth of what He taught? *A.* By all kinds of miracles; for "He went about preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people, and such as were possessed by devils and lunatics, and such as had the palsy," Mat. iv. 23.

Q. In what does the doctrine of Jesus Christ chiefly consist? *A.* In teaching us to take off our hearts and affections from the vain and perishable goods of this world, and to place them on God and His eternal goods; to deny ourselves, to take up our cross daily, and to follow Him in the sacred example He has given us of all virtues; to love God above all things, and our neighbour as ourselves; and to give proof of our love to God, by a faithful obedience to all His holy commandments.

Q. Where is this doctrine chiefly to be found? *A.* Throughout the whole Gospels, but especially in His Sermon on the Mount, as related, Mat. v. vi. and vii.; also in His instructions to His apostles, Mat. x. and xviii., Luke, vi. and xii.; and in His sermon before His passion, John, xiii. and following chapters. See also a compendium of His doctrine, in the collection of Scripture texts for meditation as above, Chap. I., p. 16, of *Pious Christian.*

Q. What effect had the doctrine and miracles of Christ upon the Jews? *A.* They were "amazed, insomuch that they questioned among themselves, saying, What thing is this? What is this new doctrine? For

with authority He commandeth the unclean spirits, and they obey Him," Mark, i. 27. In consequence of this they loved Him, they looked upon Him as their Messias, they followed Him, and at different times they sought to make Him their king.

Q. What effect had this on the chief priests and rulers, on the scribes and pharisees? *A.* Seeing the esteem and affection which the people had for Jesus, they envied Him, as eclipsing their glory; and as He exposed their hypocrisy, and pronounced many woes against them, they conceived the most inveterate hatred towards Him; insomuch that "they were filled with madness, and they talked one with another what they might do with Jesus," Luke, vi. 11. "They made a consultation against Him how they might destroy Him," Mat. xii. 14. For this purpose they "consulted among themselves how to ensnare Him in His speech," Mat. xxii. 15; and at last they "devised to put Him to death," John, xi. 53.

Q. Did they ever succeed in their attempts against Him? *A.* No; that was impossible, till He was pleased to deliver Himself to them: but when His hour was come, He then gave Himself up to their will.

Q. Why did He do so? *A.* That having fully accomplished His office of our teacher, He might now perform the other part, that of reconciling us with our offended God by His sufferings and death, which He knew His enemies were ready to inflict upon Him as soon as He was pleased to permit them.

[Here read the different chapters cited in this lesson on the doctrine of Christ.]

LESSON XII.—*Of the Passion and Death of Jesus.*

Q. When, then, His hour was come, what did Jesus

do? *A.* The night before His passion, when celebrating the Passover, at the Last Supper, with His apostles, He gave us three most signal proofs of His infinite love for our souls. (1.) Rising from table, He took water in a basin, knelt and washed His disciples' feet, to give us an example of the most profound humility, and to encourage us to the practice of that His favourite virtue. (2.) He instituted the adorable sacrifice and sacrament of the blessed Eucharist, and left us in it His own most precious body and blood for the nourishment and life of our souls. (3.) He opened His heart to us in the most tender and affectionate manner in His admirable sermon after supper, recorded in the fourteenth and following chapters of St John's Gospel. He then went out to the garden of Gethsemane, where His passion began.

Q. What did He suffer in this garden? *A.* He was oppressed with unspeakable sorrow of heart, which threw Him into a mortal agony, so that the *sweat became as drops of blood, trickling down upon the ground*, Luke, xxii. 44. After this He was betrayed by Judas, one of His own apostles, with a kiss, and abandoned by the others, who forsook Him and fled. Then He delivered Himself into the hands of His enemies, who bound Him, and dragged Him away to the high priests, His unjust judges.

Q. What did He suffer before the high priests? *A.* He was falsely accused of many crimes, and unjustly condemned to death as a blasphemer. He was buffeted, blindfolded, spit upon, and mocked as a false prophet. He passed the night in the midst of this barbarous usage from the ministers of the high priest, and of innumerable blasphemies which they uttered against Him. All this He bore with silence, meekness, and patience; and in

the morning He was dragged before Pilate, the Roman Governor, that He might be condemned to be crucified.

Q. What happened at the court of Pilate? *A.* The Jews accused Him before Pilate of many grievous crimes, which He bore without reply; insomuch that the Governor was amazed, and persuaded that all these accusations were false, and that Jesus was a most extraordinary person indeed, Who could hear Himself so grievously accused without uttering a word in His own defence. He therefore wished to have nothing to do in the matter, and sent Him and His accusers to King Herod.

Q. What was done to our Saviour in the court of Herod? *A.* The same accusations were urged against Him before Herod; but He still remained silent, nor would He perform any sign which might induce that prince to deliver Him from His enemies. Upon which Herod and his courtiers mocked Him as a fool, clothed Him in a fool's garment, and sent Him back in that array to Pilate.

Q. What did our Saviour suffer on His return to Pilate? *A.* He suffered the most amazing humiliations, and the most cruel torments. (1.) Barabbas, a murderer and robber, was preferred before Him. The people, influenced by their rulers, now turned against Him as an impostor, and cried out again and again, "Away with Him, away with Him; crucify Him, crucify Him!" (2.) He was stripped of His garments, bound to a pillar, and scourged in a most cruel and ignominious manner, so that His blood ran down in streams upon the ground. (3.) He was crowned with thorns, which pierced His sacred head on all sides; and clothed with a purple garment, a reed was put into His hand as a mock sceptre, and they bowed the knee before Him in derision, and

said, Hail, King of the Jews! They struck Him with their hands and with the reed, and spat upon His sacred countenance—and all this He bore with the most amazing silence and meekness. (4.) At length Pilate, though convinced of His innocence, wearied out with the importunity of the Jews, passed sentence of death upon Him. (5.) A heavy cross was then laid upon His wounded shoulders, and He was forced to carry it through the streets of Jerusalem to Mount Calvary. (6.) He was stretched upon the cross, and His hands and feet nailed to it, to His unspeakable torment. (7.) The cross was then raised in the air, and allowed to fall into the place prepared for it, by which His sacred wounds were stretched and torn. (8.) There suspended between the heavens and the earth, the whole weight of His body resting on the wounds of His hands and feet, He hung in the most excruciating torment for the space of three hours, till at last, in an agony of prayer, He bowed down His venerable head, and expired, to save us from eternal misery.

Q. On what day did Christ suffer? *A.* On Good Friday.

[Here read the Passion according to St Matthew and St Luke.]

Lesson XIII.—*Of the Death and Burial of Jesus.*

Q. What does the Creed say of the death and burial of Jesus? *A.* That He was "crucified, dead, and buried, and descended into hell."

Q. What is the meaning of that expression? *A.* It shows what happened after He expired upon the cross, both as to His soul and body, which were separated by His death.

Q. How so? *A.* The words, *was buried*, show what became of His body; and, *He descended into hell*, show what became of His soul.

Q. What became of our Saviour's body when His soul left it? *A.* It was taken down from the cross, wrapt in clean linen, and laid in the grave.

Q. What became of His soul when it left the body? *A.* In His spirit "He descended into the lower parts of the earth," Eph. iv. 9, "and preached to those spirits that were in prison," 1 Pet. iii. 19.

Q. What does that mean? *A.* It means that He went down to that part of hell called *Limbo*, and *Abraham's bosom*, where the souls of the just who had died before Him were confined till He should go to deliver them.

Q. Had none of the souls of the saints gone up to heaven before Him? *A.* None; for He Himself declared to Nicodemus, that at that time when He was conversing with him *no man had gone up to heaven*, John, iii. 13.

Q. What was the reason of this? *A.* Because by Adam's sin the gates of heaven were shut to all his posterity until the price of our redemption should be paid.

Q. What was the price of our redemption? *A.* The blood of Jesus shed upon the cross.

Q. Was heaven opened again to man when this price was paid? *A.* Yes, it was; and hence in the hymn *Te Deum* it is said to Christ, "Who, when Thou hadst overcome the sharpness of death, didst open the kingdom of heaven to all believers."

Q. Why did Christ go down to that prison? *A.* To preach the gospel to those holy souls, to let them know that the price of their redemption was paid, and that He,

for whom they had so ardently longed, was now come to deliver them.

Q. Did His presence fill their hearts with joy? *A.* Most undoubtedly; it even turned their very prison into a paradise.

Q. How long did Christ continue with them in this place? *A.* Till the third day after His death.

Q. On the third day what did He do? *A.* He rose again from the dead.

[Read here Mat. xxvii. from verse 50, and John, xix. from verse 30.]

LESSON XIV.—*Of the Resurrection and Ascension of Jesus.*

Q. What do you mean by His rising from the dead? *A.* That on the third day after His death, called Easter-day, the soul of Jesus, coming up from this prison of *Limbo*, went to the sepulchre where His mangled body lay, entered again into it, and raised it up to life by His own Divine power.

Q. What change did this make in the body of Jesus? *A.* His body at His resurrection became spiritual, glorious, and immortal, incapable of suffering, and incorruptible, so that it could now be visible or invisible as He pleased, pass through walls or doors, take any form or appearance He thought proper.

[Read 1 Cor. xv.]

Q. Did He appear to His apostles and disciples after He rose from the dead? *A.* He appeared to several of them on the very day of His resurrection, to comfort them, and remained on earth for the space of forty days, and "showed Himself alive after His passion by many proofs, appearing to them, and speaking of the kingdom of God," Acts, i. 3.

Q. On the fortieth day what did He do? *A.* On

that day, called *Ascension-day*, He ascended to heaven in a most glorious manner, in their sight, to take possession of that glory for Himself and us which He had earned with so much labour and sufferings during His mortal life.

Q. Where is Jesus Christ at present? *A.* As God, He is everywhere; and as man, He is in the highest place in heaven, at the right hand of God the Father, and in the holy sacrament of the Eucharist upon earth.

[Read here Mat. xxviii.; Mark, xvi.; Luke, xxiv.; John, xx. and xxi.; and Acts, i.]

Lesson XV.—*Of the Descent of the Holy Ghost.*

Q. What did the disciples do after our Saviour went up to heaven? *A.* They continued for ten days in retirement and prayer, to prepare themselves for receiving the Holy Ghost, whom Christ had promised to send them from the Father.

Q. How was this promise fulfilled? *A.* On the tenth day after the Ascension, called Pentecost Sunday, when all the disciples were in one place, the Holy Ghost came upon them in the form of "parted tongues, as it were of fire, and sat upon every one of them," Acts, ii. 3. And they were replenished with the Holy Ghost, and all His gifts and graces.

Q. Why did the Holy Ghost come upon them? *A.* To enlighten their understandings with the perfect knowledge of all the truths of religion; to inflame their hearts with the fire of Divine love and zeal for the glory of God and salvation of souls; to fortify them in all they had to do and to suffer in preaching the Gospel; to adorn their souls with all His heavenly gifts and graces; and to establish the Church of Christ in all her glorious privileges.

Q. What are the gifts of the Holy Ghost? *A.* These seven: wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord, Isa. xi.

Q. What are the fruits of the Holy Ghost? *A.* These twelve: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, and chastity, Gal. v. 22.

Q. Does the Holy Ghost bestow these His gifts and graces upon all the faithful? *A.* Yes, He does, in such measure and portion as He sees proper; for by the disposition of Divine providence the sanctification of our souls is properly the operation of the Holy Ghost.

Q. By what means is He communicated to our soul? *A.* By the holy sacraments, particularly by that of confirmation, and by fervent and frequent prayer.

[Read Acts, ii. and viii.; and Chap. IV. sect. 1. of the *Pious Christian.*]

LESSON XVI.—*On the Second Coming of Christ.*

Q. Will Christ come again in a visible manner to this world? *A.* Yes, He will, at the last day.

Q. What will He then come to do? *A.* To judge all mankind.

Q. What will He judge in us? *A.* All our thoughts, words, works, and omissions.

Q. What is the design of this judgment? *A.* To put an end to this world, which will then be all destroyed by fire; to bring final destruction on the kingdom of Satan and of sin; to vindicate the ways of Providence before all creatures; to reward the just with eternal happiness; and to punish the wicked with never-ending woe.

Q. In what manner will Christ come to judgment? *A.* In a most glorious and tremendous manner, clothed with majesty and power, and accompanied with numberless multitudes of His holy angels.

Q. Must we all appear before Him to be judged by Him? *A.* Yes, all mankind, all the posterity of Adam, must appear at His tribunal, and give an account of their whole conduct during their mortal life, even of *every idle word* they may have spoken.

Q. What sentence will Jesus Christ pass upon the good? *A.* "Come, ye blessed of my Father, possess the kingdom prepared for you."

Q. What sentence will He pass upon the wicked? *A.* "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels."

Q. After that, whither will the good go? *A.* To heaven.

Q. Whither will the wicked go? *A.* To hell.

Q. What is heaven? *A.* A place of infinite happiness, where there is ALL GOOD, and NO EVIL.

Q. What is hell? *A.* A place of exquisite misery, where there is ALL EVIL, and NO GOOD.

Q. How long will the joys of heaven last? *A.* For ever.

Q. How long will the torments of hell last? *A.* For ever.

[Read here Mat. xxv. and Chap. I. of *Pious Christian*, Sections 1, 2, and 3.]

LESSON XVII.—*Of the Benefits of our Redemption by Jesus.*

Q. What do you mean by the benefits of our redemption? *A.* Those favours and graces which Christ procured for us by what He did and suffered for our salvation.

Q. Are the merits of Christ of great value before God the Father? *A.* They are of infinite value.

Q. From what does this value arise? *A.* (1.) From the infinite dignity of His person. (2.) From the infinite value of what He gave and dedicated to the service of His Father; which was no less than the actions, sufferings, life, and death of God made man. (3.) From the fervour of His charity with which He served His Father every moment of His life.

Q. What are the benefits of our redemption? *A.* These four: satisfaction, propitiation, redemption, and impetration.

Q. What do you mean by satisfaction? *A.* That Christ, by His sufferings and death, superabundantly satisfied the justice of God for the sins of man.

Q. What do you mean by propitiation? *A.* That by satisfying the demands of Divine justice, He rendered His Father propitious to man—that is, ready to be reconciled to us, inclined to mercy, and willing to accept of our poor endeavours, through His merits, to make our peace with Him.

Q. What do you mean by redemption? *A.* That Christ, by paying for us a price of infinite value, His own precious blood, redeemed us from the slavery of sin and Satan, and from the torments of hell.

Q. What do you mean by impetration? *A.* That Christ, by the infinite merits of His passion and death, obtained for us all spiritual blessings and graces in this life, the means necessary for enabling us to work out our salvation, and eternal salvation itself in the life to come.

Q. Can we do anything towards our salvation without Jesus Christ? *A.* No; nothing that we do can be acceptable to God, but in and through the merits of Jesus Christ.

Q. Can we receive any favour from God, independently of the merits of Christ? *A.* No; we can receive no favour from God but in and through His infinite merits, and for His sake.

Q. Why so? *A.* Because "there is no salvation in any other; for there is no other name under heaven given to men, whereby we must be saved," but the name of Jesus only, Acts, iv. 12. And Christ Himself declares, "without Me you can do nothing," John, xv. 5.

[Read *Sincere Christian*, Chap. IX.]

Lesson XVIII.—*Of the Conditions required of us to be saved.*

Q. Did Christ die for all mankind? *A.* Yes; "Jesus Christ gave Himself a redemption for all," 1 Tim. ii. 6.

Q. Does God will all men to be saved? *A.* Yes; God will have all men to be saved, 1 Tim. ii. 4.

Q. Will then all mankind be saved? *A.* Far from it; for "many are called, but few are chosen;" and "many walk in the broad road of destruction, but few in the narrow way of life," Mat. vii.

Q. Whence comes this? *A.* From our own demerits, and by our refusing to perform the conditions which God requires on our part in order to obtain salvation.

Q. What can we do on our own part, since without Christ we can do nothing? *A.* God never fails on His part, through the merits of Christ, to bestow on all mankind such graces as are necessary to avoid evil and do the good which He requires from them; but by the corruption of our heart, and the abuse of our free will, we resist these graces, refuse to comply with them, and hence the ruin of so many souls.

Q. What are the conditions required of us to be saved? *A.* They are all reduced to two general heads: (1.) To

believe what Christ teaches; (2.) To obey what He commands: or, in other words, faith and love; for by faith we believe, and by love we obey.

Q. Are these conditions laid down in Scripture? *A.* Yes, as follows; in "Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith that worketh by charity," Gal. v. 6; and "Christ is become the cause of eternal salvation to all that obey Him," Heb. v. 9.

Lesson XIX.—*Of Faith in Christ.*

Q. What is faith in Jesus Christ? *A.* It is a Divine virtue, infused by Him into our souls, by which we firmly believe all those heavenly truths which He has revealed to man concerning God and eternity, and the salvation of our souls.

Q. Could man ever have come to the knowledge of these truths by his own industry or study? *A.* No; he never could. For they are above nature, they belong to another world, and many of them depend only on the good pleasure of God; which man could never know, unless God revealed them.

Q. Are we obliged firmly to believe all that Christ has revealed? *A.* Most undoubtedly we are; for "Het hat believeth not, maketh God a liar; because he believeth not the testimony which God hath given of His Son," 1 John, v. 10.

Q. Can anything we do please God without faith? *A.* "Without faith it is impossible to please God," Heb. xi. 6.

Q. Does God command us to believe in Jesus Christ? *A.* He does: "This is His commandment, that we believe in the name of His Son Jesus Christ," 1 John, iii. 23.

Q. Is faith in Jesus Christ a condition of salvation? *A.* It is; for "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned," Mark, xvi. 16.

Q. Is there more than one true faith? *A.* No; there is but "one Lord, one faith, one baptism," Eph. iv. 5.

Q. How can we know that one true faith among so many sects of Christians, who all pretend to have it? *A.* By continuing to follow the rule which Christ has appointed—"That we may be of the same mind, let us also continue in the same rule," Philip. iii. 16.

Q. What is the rule of faith appointed by Jesus Christ? *A.* The testimony of His holy Catholic Church, which we profess in the Creed.

Lesson XX.—*Of the Church of Christ in General.*

Q. What is the Church of Christ? *A.* It is the society or congregation of all the true followers of Jesus Christ united together in one body under one head.

Q. Is this the description given of the Church in Scripture? *A.* Yes it is. Thus St Paul says, "We, being many, are one body in Christ," Rom. xii. 5; and our Saviour Himself says of His Church, "There shall be one fold and one shepherd," John, x. 16.

Q. Of whom is the Church composed? *A.* Of the pastors teaching, and the people taught.

Q. Who are the pastors of the Church? *A.* The successors of the apostles, ordained and authorised by Jesus Christ to teach the people and rule the Church.

Q. When were they authorised to teach the people? *A.* By Christ our Lord, before His ascension, in these words, "Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have com-

manded you; and behold I am with you all days, even to the consummation of the world," Mat. xxviii. 19.

Q. Are we obliged to hear the pastors of the Church, and receive our faith from them? *A.* Yes we are; for Christ says to them, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me," Luke, x. 16; and the Holy Ghost, by the mouth of St Paul, adds, "Remember your prelates who have spoken to you the Word of God, whose faith follow, . . . and be not led away by various and strange doctrines," Heb. xiii. 7, 9.

Q. What have those to expect who refuse to hear the Church? *A.* Our Saviour says, "If he will not hear the Church, let him be to thee as a heathen and a publican," Mat. xviii. 17.

Q. Where do we find that the pastors of the Church are authorised to rule the Church? *A.* In these words of St Paul, "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood," Acts, xx. 28.

Q. Are all obliged to obey the commands of the Church? *A.* St Paul expressly says, "Obey your prelates, and be subject to them, for they watch, as being to render an account of your souls," Heb. xiii. 17.

Q. Who is the chief pastor or head of the Church? *A.* Jesus Christ is the supreme invisible Head of the Church; for "God hath put all things under His feet, and hath made Him head over all the Church, which is His body," Ephes. i. 22.

Q. Has Christ ordained any visible head of the Church under Him? *A.* Yes; He raised St Peter and his successors to this high office of chief pastor of his flock.

Q. How does it appear that He made St Peter the

chief pastor of his flock? *A.* Because after His ascension He gave him a commission to feed the whole flock, both sheep and lambs, saying to him, "Feed My lambs, feed My sheep," John, xxi. 15, 17, and repeated this commission three times.

Q. Who is the successor of St Peter in this office? *A.* The Bishop of Rome, commonly called the Pope.

Q. Why is he called the Pope? *A.* Because the word *Pope* signifies *Father;* and he, being the chief pastor of the Church, is the common spiritual Father of all Christians.

Q. What duty do the people owe to this chief pastor of the Church? *A.* Considering his high station, we owe him the greatest respect and veneration; and considering his supreme authority, we owe entire obedience to his decrees and orders in all things relating to religion.

[Read *Sincere Christian*, Chap. XII.]

LESSON XXI.—*Of the Church as our Rule of Faith.*

Q. Is the Church a proper rule of faith? *A.* It is certainly the most proper that can be imagined.

Q. Is it a plain rule suited to all capacities? *A.* Nothing can be more so, nor better adapted to the infirmity of human nature.

Q. How so? *A.* Because any person, however dull and illiterate, can easily be instructed in all the necessary truths of religion by the living voice of his pastor; and it is by this means *alone* that thousands in every age have been instructed in all the duties of a Christian.

Q. Does this rule comprehend all revealed truths? *A.* Most certainly; for as Christ taught *all revealed truths orally* to His apostles, so they taught them in a similar manner to their disciples. Succeeding pastors

did the same, communicating *all revealed truths* to those who were to follow them. It is thus that the sacred deposit of faith has been preserved, and handed down unchanged; and in fact, it is by this means *alone* that we know the Scriptures themselves to be the word of God, and Divinely inspired.

Q. Is the Church a certain rule in what she teaches? *A.* She is, as is evident from the very nature of the rule, her method of declaring revealed truths, and from the promises of Christ.

Q. How does the certainty of this rule appear from its very nature? *A.* From this, that what the Church teaches is not the private opinion of individuals, but the unanimous doctrine of the whole body of her pastors spread throughout the world.

Q. What certainty does this afford? *A.* The very highest we can have from any human authority; for as the pastors of the Church are very numerous, are spread throughout all nations, and differ from each other in country, language, manners, interests, and even in their opinions of worldly matters; when we see them all agreeing in the interpretation of Scripture, and in the declaration of doctrine, we are forced to exclaim, *The finger of God is here!* And surely it is infinitely safer to follow their decisions than our own private judgment, or that of any other body of men.

Q. How does the certainty of this rule appear from the method of declaring revealed truths which the Church observes? *A.* Because when her pastors declare any article of faith, they never deliver it as their own private opinion, but always declare that what they teach is without addition or diminution, precisely what they received from those who went before them. Their predecessors declared the same thing, and pledged their

salvation for the truth of their declaration. Every preceding generation did the same, till we ascend to the apostles; from which it is evident that what the Church teaches at present must be exactly what was taught by the apostles, and, consequently, the very truths revealed to them by Jesus Christ.

Q. How does the certainty of this rule appear from the promises of Christ? *A.* Because Jesus Christ has promised, in the most solemn manner, to preserve His Church free for ever from error in doctrine, and to render her, by His continual assistance, infallible in what she teaches; thus, He assures us that, "The words once put into her mouth, shall not depart out of her mouth, from henceforth and for ever," Isa. lix. 21. That "Jesus Christ shall be with her pastors in their office of teaching all days, even until the consummation of the world," Mat. xxviii. 20. That she is built upon "a rock, and that the gates of hell cannot prevail against her," Mat. xvi. 18. That "the Holy Ghost, the Spirit of truth, shall abide with her for ever, and teach her all truth," John, xiv. 16, and xvi. 13. And that "she is the *house of God*, the *Church of the living God, the pillar and ground of truth*," 1 Tim. iii. 15.

Q. What consequences flow from the infallibility of the Church? *A.* These following: (1.) That all the members of the Church of Christ have the most absolute certainty for the truth of their religion; which is a source of incredible comfort to the soul. (2.) That her faith is uniformly the same throughout the whole world; wheresoever she is found, the same truths are taught by her pastors, the same doctrine preached, and the same faith professed; whereas the curse of division has ever been the portion of all that have separated from her. (3.) That her doctrines never vary, but are the same at all

times, as is manifest from the writings of her pastors in every age; whereas those who forsake her are ever changing and remodelling their teaching. (4.) That all doctrines contrary to hers are not the doctrines of Jesus Christ, but human inventions which deceive and destroy souls. (5.) That therefore out of her communion there is no ordinary possibility of salvation, since out of the communion of the Church of Christ, that *one faith, without which it is impossible to please God,* is not to be found; and that those who refuse to hear the Church, are by Christ Himself classed with heathens and publicans.

[Read *Sincere Christian*, Chap. XI.]

Lesson XXII.—*Of the Marks of the Church of Christ.*

Q. What are the marks by which the Church of Christ may be known? *A.* The Nicene Creed lays down these four: she is, *One*, *Holy*, *Catholic*, and *Apostolic.*

Q. How does it appear that the Church is one? *A.* The Scriptures expressly declare it. "We being many, are ONE BODY in Christ," Rom. xii. 5. There is "one body, one spirit, one Lord, one faith, one baptism," Eph. iv. 4, 5. And Christ Himself declares of His Church, that "there shall be one fold, and one shepherd," John, x. 16.

Q. In what does this unity consist? *A.* In this, that all the members of this one body, the Church, are joined together in the belief of that one faith which Christ revealed, in partaking of that one baptism and the other sacraments which He ordained, and in obeying that one chief shepherd, and those who partake of the pastoral charge under Him, whom Christ commissioned to teach His flock and rule His Church.

Q. How is the Church holy? *A.* She is holy in her

doctrine, which is that of Jesus Christ Himself, and contains only what tends to holiness. She is holy in her *worship*, which, being revealed by God Himself, is always pleasing to Him, Who is holiness itself. She is holy in the means she prescribes for sanctifying her children. She is holy in many of her *members*, who, by using these means, have arrived at eminent sanctity.

Q. How is the Church catholic? *A.* The word signifies *universal*, and means that Christ instituted His Church to be spread over all nations. *Go ye*, says He to her pastors, *and teach all nations.* To accomplish this end, He has never failed in every age to raise up among her pastors men filled with the apostolic spirit, *who, leaving all to follow Christ*, have spent their days in labouring to convert souls. These He has endowed with great holiness of life, and, where He judged proper, with the gift of miracles, according to His promises in the Gospel. In consequence of this, the Church of Christ from the beginning has always been spreading more and more over the known world; has been more or less known in all nations; has been at all times, and is at present, the most numerous and respected body of Christians on the face of the earth.

Q. How is the Church of Christ apostolical? *A.* Because this great body the Church was founded by the apostles, and from them received her faith, the powers of the priesthood, and the mission of her pastors. In these she has continued by an uninterrupted succession of her pastors, from the beginning to the present day, and must continue to the end of the world; for were she to fail in these points, she would no longer be the Church of Christ.

Q. Has the Church any other marks? *A.* She has also these following: (1.) That as the Church of

Christ is a body or society of men consisting of *pastors teaching* and *people taught*, she is a *visible body*, manifest and known to all who choose to behold her. (2.) She is *perpetual* in her duration from Christ to the end of the world; for Christ promised that He would be with her *pastors teaching* to the consummation of the world, and that the Spirit of truth would remain *with them for ever*. (3.) She is unchangeable in her doctrine, and can never fall into error, as we have seen above.

Q. In what society of Christians are these marks to be found? *A.* The smallest consideration will show that they are all to be found in the Roman Catholic Church, and in no other body; and therefore she alone is the true Church, in which the faith of Jesus Christ is taught, and in which only it is to be found; that faith, without which *it is impossible to please God;* and the belief of which is required of all as *an essential condition of salvation.*

[Read *Sincere Christian*, Chap. XIII.]

Lesson XXIII.—*Of Obedience to the Law of God.*

Q. Is the true faith alone sufficient to save us? *A.* By no means; it is indeed a necessary condition of salvation, but it is not the only one; it must be accompanied with good works, for "faith, if it have not works, is dead in itself," and "by works a man is justified, and not by faith only," James, ii. 17, 24.

Q. What good works are required? *A.* To love God above all things, and, for love of Him, to obey His holy law. Our faith must be a lively *faith*, "*that worketh by charity*," Gal. v. 6. "If you love me," *says Christ*, "keep my commandments," John, xiv. 15.

Q. Is this obedience to the law of God a necessary condition of salvation? *A.* Yes, it is; for Christ expressly says, "If Thou wilt enter into life, keep the commandments, Mat. xix. 17; and St Paul assures us, that "Christ is become the cause of eternal salvation to all that obey Him," Heb. v. 9.

Q. Can none be saved without obeying Christ? A. So far from being saved, the Scripture declares that "those who know not God, and who obey not the Gospel of our Lord Jesus Christ, shall suffer eternal punishment in destruction," 2 Thess. i. 7.

Q. How many commandments are there in the law of God? *A.* There are ten fundamental commandments in the law of God, which contain all our other duties under them; and these other duties are more clearly explained by Christ Himself in the Gospel, and by the apostles in their epistles.

Q. Are we obliged to keep the whole law? *A.* We are; for "whosoever shall keep the whole law, but offend in one point, is become guilty of all," James, ii. 10.

Q. Are we able to keep the commands of God? *A.* Of ourselves we are not; nay, "we are not sufficient of ourselves to think a good thought; . . . but our sufficiency is from God," 2 Cor. iii. 5. But with the help of God's grace, which will never be wanting to us unless by our own fault, we are able to keep them with that perfection which God demands; for "I can do all things through Him that strengthens me;" and Christ declares that "His grace is sufficient for us," and that He "will not suffer us to be tempted above what we are able to bear," 1 Cor. x. 13.

[Here, and in all the following lessons on the commandments, read from the *Devout Christian* what regards the subject of each lesson.]

Lesson XXIV.—*Of the First Commandment.*

Q. What is the first commandment? *A.* Thou shalt have no strange gods before me, &c.

Q. What is the end or design of this commandment? *A.* It is to direct us in the worship we owe to God, chiefly with our heart or mind.

Q. What does the first commandment oblige us to do? *A.* To worship one only living and true God, and to worship Him alone.

Q. How are we commanded to worship God? *A.* By the virtues of faith, hope, charity, and religion.

Q. How do we worship God by faith? *A.* By firmly believing all the sacred truths He has revealed to us through His holy Church, solely upon His authority. By this we render homage to His infinite wisdom, veracity, and sanctity, and prefer His Word before our own proud judgment, senses, reason, and everything else.

Q. How do we worship God by hope? *A.* When, acknowledging our weakness and unworthiness, we depend on Him alone for all we need, particularly for mercy, grace, and salvation; by this we honour His infinite power, goodness, and fidelity, and the infinite merits of Jesus Christ, on which alone all our hopes are founded.

Q. How do we worship God by charity? *A.* By charity we love God above all things, with all our heart, soul, mind, and strength; we also prefer Him before all things, so as to be willing to part with everything, even life itself, rather than lose Him by sin, which is the greatest homage we can possibly pay Him.

Q. How do we worship God by religion? *A.* By the virtue of religion we resign ourselves wholly to the will and pleasure of God in everything; and this is the only

solid and true devotion, for by it we acknowledge His supreme dominion over us. In consequence of this we offer up to Him our prayers, praises, thanksgivings, adoration, and sacrifices, by which we confess our total dependence on Him, and acknowledge Him *alone* to be our Lord and God.

Lesson XXV.—*Of the Sins against the First Commandment.*

Q. What are the sins against the first commandment? *A.* All the vices contrary to any of the above four virtues.

Q. What are the sins contrary to faith? *A.* Chiefly these: (1.) Ignorance of any of the necessary truths of faith through our own fault. (2.) Wilfully to doubt any revealed truth. (3.) To be ashamed to profess our religion before men. (4.) To deny any point of faith. (5.) To profess to believe a false religion. (6.) To expose one's self to the danger of losing faith by bad books, bad company, or the like. (7.) To join in any religious service with those of a false religion. (8.) To mock at or deride holy things. (9.) To use the words of Scripture in a profane sense or in jest.

Q. What are the sins against hope? *A.* Chiefly these: (1.) To despair of God's mercy, either as to receiving pardon of our sins or obtaining salvation. (2.) To trust in riches, health, strength, friends, and other worldly things, to the prejudice of the confidence we ought to have in God. (3.) To presume upon our own strength, so as to expose ourselves to dangerous occasions of sin, which *is tempting God.* (4.) To presume on God's goodness without endeavouring to abandon our sins and amend our life. (5.) To delay our conversion to the end of life. (6.) To expose ourselves without necessity to bodily danger.

Q. What are the sins against charity? *A.* All mortal sin is grievously opposed to the love of God, because in every such sin we prefer the object of it to God, and love it more than Him. These following, however, are more directly against charity: (1.) Wilfully and deliberately to offend God rather than to suffer some worldly loss, or to gain some worldly advantage. (2.) Wilfully to commit any sin, or neglect any duty, from fear of the displeasure or ridicule of men, or from human respect. (3.) Spiritual sloth, which consists in the neglect of prayer, praise, and other spiritual duties.

Q. What are the sins against religion? *A.* Chiefly these: (1.) Idolatry, which is giving to any creature the worship that belongs to God. (2.) Superstition, which consists in leaving God, and seeking to know things hidden or to come, believing in dreams or omens, using charms or spells, consulting magicians and fortune-tellers. (3). Wilfully murmuring and repining at the disposition of God's providence, under the trials of this life. (4.) Neglecting the duties of religion—as prayer, praise, sacrifice, &c. (5.) Performing those duties in a cold, slothful, and negligent manner. (6.) Showing disrespect to holy persons, holy places, or holy things.

Lesson XXVI.—*Of the Second Commandment.*

Q. What is the second commandment? *A.* Thou shalt not take the name of the Lord thy God in vain.

Q. What is the scope of this commandment? *A.* It is to direct us in the worship we are bound to give to God in our words, by honouring His holy name.

Q. Is God jealous of the honour due to His holy name? *A.* Yes, He is; and declares that he *shall not*

be guiltless, nor *go unpunished*, who shall take His holy name in vain.

Q. What are the duties enjoined us by the second commandment? *A.* (1.) To bless and praise God's holy name. (2.) To keep all lawful vows made to Him, and in His name. (3.) To swear by His holy name, when judgment, justice, and truth require it. (4.) To call upon His holy name to bless ourselves or others. By all this we honour the name of God in our words.

Q. What are the sins against the second commandment? *A.* (1.) Profaning the name of God, by using it as a word of no sense or meaning. (2). Blaspheming, which is, speaking evil of God or His saints. (3.) Making unlawful vows, or breaking lawful ones. (4.) Rash, unnecessary, or false swearing, either by the holy name of God, or by any creature. (5.) Cursing, or imprecating evil upon one's self or others, or any of God's creatures.

Lesson XXVII.—*Of the Third Commandment.*

Q. What is the third commandment? *A.* Remember thou keep holy the Sabbath-day.

Q. What is the design of this command? *A.* It is to direct us in the worship of God by our works, by appointing a certain portion of our time, wherein, laying aside all unnecessary worldly concerns, we may employ ourselves only in those things which relate to His service and the good of our souls.

Q. What are the duties enjoined by the third commandment? *A.* The law commands us to keep the Lord's day *holy;* now, to do this, we must employ the greater part of that day in holy exercises,—as, assisting at the public worship of God, hearing His word preached, approaching to the sacraments, holy meditation, reading

spiritual books, particularly the Holy Scriptures, attending Christian doctrine, and performing works of charity and mercy towards others.

Q. What sins are forbidden by this command? *A.* (1.) Doing unnecessary servile work on the Lord's day. (2.) Causing others to do it, without necessity. (3.) Spending a considerable part of that day in worldly affairs. (4.) Omitting to hear mass without necessity on that day. (5.) Hearing it without attention and devotion. (6.) Profaning that day by idleness, gaming, feasting, and the like.

Lesson XXVIII.—*Of the Fourth Commandment; and First, of the Duties of Children.*

Q. What is the fourth commandment? *A.* Honour thy father and thy mother.

Q. What is the design of the fourth commandment? *A.* As there is a mutual bond between persons who have authority over others and those under that authority, the design of the fourth command is, to direct us in those duties which we owe both to superiors and inferiors.

Q. Who then are meant by our father and mother in this command? *A.* Principally, our natural parents; but also, all lawful superiors, whether in Church or state.

Q. What are the duties of children to their parents? *A.* Chiefly three. (1.) *To love them;* that is, to wish them well; to pray for them; to do them good; to assist them in their necessities, whether of soul or body; and to bear with patience their infirmities, especially of sickness, inequality of temper, and of old age. (2.) *To reverence them;* that is, inwardly to respect them, and outwardly to honour them—speaking to them respect-

fully, paying due regard to what they say, and yielding to their opinions. (3.) *To obey them;* that is, to perform all their lawful commands—to do this readily and cheerfully, and to receive their correction with submission and humility.

Q. What are the sins of children forbidden by this fourth commandment? *A.* Everything contrary to the above duties. (1.) *To hate their parents;* that is, to wish or do them ill; to curse, strike, or rob them; to steal from them; or to neglect them in their necessities. (2.) *To dishonour them;* that is, to despise, provoke, reproach, or mock them, or to discover their defects to others. (3.) *To disobey them;* or to be stubborn, obstinate, and impatient in obeying them, or when corrected by them.

Lesson XXIX.—*Of the Duties of Parents.*

Q. What are the duties of parents towards their children? *A.* The chief and fundamental duty of parents is, to teach their children entire obedience, to maintain their own authority, and never to allow their children to become their masters. It is the order of nature, the dictate of reason, and the command of God, that children should obey their parents; but it is the parents' duty to teach them obedience, and to accustom them to it, in everything, from their earliest years.

Q. What are the other particular duties of parents? *A.* (1.) To instruct their children to fear and love God; to hate sin; to fly from all dangerous companions; to know Jesus Christ and His doctrine; and to say their prayers. (2.) To join good example to their instructions. (3.) To correct them for their faults with firm-

ness, but without heat, harshness, or passion. (4.) To pray to God frequently and fervently for them.

Q. What are the sins of parents forbidden by the fourth commandment? *A.* (1.) All neglect or omission of any of the above duties. (2.) Teaching their children evil, or encouraging them in it, by word or example. (3.) Instilling into their tender minds, sentiments of worldly pride, vanity, or revenge. 4. Bringing them up in a false religion. (5.) Exposing them from worldly motives to the danger of losing their religion. (6.) Using unjust means to procure riches for them, which never fails, sooner or later, to bring the curse of God upon themselves and their children. (7.) Treating them with harshness and too great severity. (8.) Forcing them to embrace a particular state of life.

Lesson XXX.—*Of the Duties of Servants.*

Q. What are the duties of servants to their masters? *A.* Chiefly three: justice or fidelity, obedience, and respect.

Q. To what are servants bound in justice to their masters? *A.* (1.) To be *careful* of their masters' goods committed to their charge. (2.) To be *diligent* in performing the work given them to do. (3.) Not to allow any one to wrong their masters.

Q. What are the sins of servants against this branch of their duty? *A.* (1.) Stealing their masters' goods. (2.) Giving them away. (3.) Wasting them. (4.) Neglecting their masters' work. (5.) Doing it ill and carelessly. (6.) Allowing others to wrong their masters, without opposing them or discovering them.

Q. What do servants owe their masters as to obedience? *A.* Readily and diligently to obey their lawful

commands; and to obey, *in the simplicity of heart, as unto Christ Himself; with a good will, without gainsaying.* See Eph. vi. 5, and Col. iii. 22.

Q. What respect do servants owe their masters? *A.* The Scripture says, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward," 1 Pet. ii. 18. And whosoever are servants under the yoke, "let them count their masters worthy of all honour, lest the name of the Lord and His doctrine be blasphemed," 1 Tim. vi. 1.

Q. What are the sins of servants against this obedience and respect? *A.* (1.) Disobeying their masters' lawful commands. (2.) Being stubborn and obstinate towards them. (3.) Despising them. (4.) Giving them insulting language when reproved. (5.) Mocking their infirmities, whether of mind or body. (6.) Speaking ill of them. (7.) Exposing their failings to others. (8.) Disclosing the secrets of their family. (9.) Obeying them in things unlawful, as lying, swearing, or stealing.

LESSON XXXI.—*Of the Duties of Masters to their Servants.*

Q. What are the duties of masters and mistresses to their servants? *A.* All mankind are but one family before God, Who is the supreme Master. Those who have authority over others, are but higher servants in this family, and accountable to the supreme Master of all for their conduct. The duties of higher servants in a family are reduced to two heads,—to see that those under them faithfully perform the duties they owe to their common Master, and to treat them as their common Master requires. The first contains what they owe to their servants' souls; the second what they owe to their bodies.

Q. What are the duties of masters towards their servants' souls? *A.* (1.) To see that their servants be exact in their daily duties to God, in saying their prayers, in spending the Sundays and holidays well, and in going to the sacraments. (2.) To allow them proper time for these duties, and for being instructed in religion. (3.) To correct and reprove them when they do or say anything offensive to God. (4.) To give them good example in all the above duties, and particularly to have family prayers with them. (5.) To pray to God for them.

Q. What are the duties of masters to their servants' bodies? *A.* (1.) To treat them with *mildness and humanity* as their fellow-Christians. (2.) To treat them with justice. "Masters, do to your servants that which is just and equitable, knowing that you also have a Master in heaven," Col. iv. 1. This requires to give them wholesome and sufficient food, and to pay their wages exactly. (3.) To treat them with *gratitude* when they behave well, are attached to their masters and mistresses, and have been long in the family. In these circumstances, more than strict justice is due to servants as a grateful recompense for their services, especially when age or sickness comes upon them.

Lesson XXXII.—*Of the Duties of Subjects to their Sovereigns and Civil Magistrates.*

Q. What are the duties of subjects to their sovereign and civil rulers? *A.* The Scriptures lay them down as follows: (1.) *To honour them.* "Fear God; honour the king." (2.) *To obey them and be subject to them.* "Be ye subject to every human creature for God's sake; whether to the king as excelling, or to governors as sent by him; for so is the will of God," 1 Pet. ii. 13. (3.) *To do this*

from motives of conscience, because it is the will of God. "Wherefore, be subject of necessity, not only for wrath, but also for conscience' sake," Rom. xiii. 5. (4.) *To pay them tribute.* "Render therefore to Cæsar the things that are Cæsar's," says our Lord Jesus Christ; and His apostle adds, "Render to all men their due; tribute to whom tribute is due," Rom. xiii. 7. (5.) *To pray for them.* This the will of God expressly requires. "I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings, be made for all men; for kings, and for all that are in high station; that we may lead a quiet and a peaceable life, in all piety and chastity: *For this is good and acceptable in the sight of God our Saviour*," 1 Tim. ii. 1.

Lesson XXXIII.—*Of the Fifth Commandment.*

Q. What is the fifth commandment? *A.* Thou shalt not kill.

Q. What is the design of this fifth commandment? *A.* It is to direct us in the duties which are necessary for the comfort and preservation of our neighbour's person and life, both as to soul or body.

Q. What are the duties enjoined by the fifth command? *A.* (1.) The spiritual works of mercy, because they are conducive to the comfort of our neighbour's soul, and the preservation of his spiritual life. (2.) The corporal works of mercy, because they conduce to the comfort of our neighbour's body, and the preservation of his temporal life.

Q. What are the spiritual works of mercy? *A.* These seven: (1.) To give counsel to the doubtful. (2.) To instruct the ignorant. (3.) To admonish sinners. (4.) To comfort the afflicted. (5.) To forgive injuries. (6.) To

bear patiently with those that are troublesome. (7.) To pray for the living and the dead.

Q. What are the corporal works of mercy? *A.* Seven. (1.) To feed the hungry. (2.) To give drink to the thirsty. (3.) To clothe the naked. (4.) To harbour the harbourless. (5.) To visit the sick. (6.) To visit the imprisoned. (7.) To bury the dead.

Q. Does Jesus Christ require us to be diligent in the practice of these duties? *A.* He does; and, to encourage us, He declares that a cup of cold water given for His sake shall not go without its reward; that the sentence of eternal bliss shall be passed on those who practise them; and that whatever good we do to our neighbour, He esteems it as done to Himself.

Q. What are the sins forbidden by the fifth command? *A.* (1.) All those passions and dispositions of the soul from which injuries to our neighbour's person take their rise; particularly anger, desire of revenge, malice, envy at another's good, and hatred of our neighbour's person. (2.) All actions which kill, or tend to kill, our neighbour's soul, as giving scandal and bad example, or in any other way hindering him from doing good, or inducing him to sin. (3.) All actions that take away life, or have a tendency to do so, as murder, maiming the body, fighting, quarrelling, threatening, challenging, wounding, and also strife, contention, and discord.

Q. What judgment does the Scripture pass upon these actions? *A.* Hear its own words: "Now the works of the flesh are manifest, which are, . . . enmities, contentions, emulations, wrath, quarrels, dissensions; . . . of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God," Gal. v. 19.

LESSON XXXIV.—*Of the Sixth and Ninth Commandments.*

Q. What is the sixth commandment? *A.* Thou shalt not commit adultery.

Q. What is the ninth commandment? *A.* Thou shalt not covet thy neighbour's wife.

Q. Why are these two joined? *A.* Because they both treat of the same subject, and have the same end.

Q. What is the end or design of the sixth and ninth commandments? *A.* It is to direct us in our duty with regard to sensual pleasures.

Q. What are the duties enjoined by them? *A.* The virtues of chastity, sobriety, and temperance in eating and drinking.

Q. What are the vices forbidden by them? *A.* Impurity, gluttony, and drunkenness.

Q. Is impurity a great sin? *A.* It is a grievous and detestable sin, in all its different kinds. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury; . . . of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God," Gal. v. 19.

Q. Why are so many words used to express this vice? *A.* To include all its different kinds, and the different ways in which men are guilty of it.

Q. In what different ways are men guilty of this vice? *A.* (1.) *By the hearing:* in giving ear to immodest words, discourses, or songs; in not hindering or discouraging them; in not flying from the company of those who speak them. (2.) *By the sight:* in looking on immodest or dangerous objects, pictures, or figures; in reading immodest books. (3.) *By the tongue:* in speaking immodest words; relating immodest stories of one's self or others;

singing unchaste songs; soliciting or enticing others to any kind of impurity. (4.) *By the touch:* in using indecent actions, or touching one's self or others immodestly. (5.) *By thought:* in wilfully entertaining impure thoughts; in desiring to commit the sins thought on; in resolving to commit them. (6.) *By actions:* in committing the sins of adultery, incest, or fornication; in sins against nature. All these crimes are detestable in the eyes of God.

Lesson XXXV.—*Of the Seventh and Tenth Commandments.*

Q. What is the seventh commandment? *A.* Thou shalt not steal.

Q. What is the tenth commandment? *A.* Thou shalt not covet thy neighbour's goods. And these two are also joined together, because they treat of the same subject, and have the same end.

Q. What is the end or design of the seventh and tenth commandments? *A.* To direct us in the duties we owe to our neighbour, with regard to his temporal goods.

Q. What are the duties enjoined by the seventh and tenth commandments? *A.* (1.) To render to every man his own. (2.) To restore ill-gotten goods. (3.) To pay our just and lawful debts, servants' wages, workmen's hire, &c.

Q. What vice is forbidden by these commandments? *A.* The vice of avarice or covetousness, which excites unjust desires of our neighbour's goods or profits, and is the great source of all sins of injustice.

Q. How are sins of injustice committed? *A.* Either by secret fraud or open violence.

Q. What sins are committed against these command-

ments by secret fraud? *A.* Chiefly these following: (1.) Taking unjustly what belongs to others, whether in money or goods. (2.) Buying, receiving, or retaining what one knows or suspects to be stolen. (3.) Cheating in buying and selling, by taking advantage of another's ignorance of the true value of the goods; using false weights or measures; passing off bad goods for sound; adulterating the goods sold. (4.) Passing off base money. (5.) Not executing work according to contract.

Q. What sins of injustice are committed by open violence? *A.* Chiefly these: (1.) Robbery. (2.) Denying just debts, and putting the creditor to trouble and expense to recover them. (3.) Defrauding servants or labourers of their wages by violence. (4.) Usury and extortion. (5.) Oppression of the poor, by taking advantage of their dependent state to extort work or money from them.

Lesson XXXVI.—*Of the Eighth Commandment.*

Q. What is the eighth commandment? *A.* Thou shalt not bear false witness against thy neighbour.

Q. What is the design of the eighth commandment? *A.* To direct us in our speech with regard to truth and our neighbour's reputation.

Q. What are the duties enjoined by the eighth commandment? *A.* (1.) To speak and witness the truth in all things, in our conversation, and in our bargains with each other. (2.) To defend the reputation of the absent. (3.) To restore his good name, if we have injured it.

Q. What are the sins forbidden by the eighth commandment? *A.* (1.) Lies of all kinds, in jest or earnest, in word or action; also flattery, hypocrisy, and breach of promise. (2.) Rash judgment, and groundless suspicion of our neighbour. (3.) Calumny or slander, which is saying

evil of our neighbour, which we know to be false, or do not know to be true. (4.) Detraction, or publishing evil of our neighbour, which, though true, is secret and unknown to those to whom we tell it. (5.) Backbiting, or speaking of our neighbour's known faults with pleasure and a malicious satisfaction. (6.) Giving ear to others speaking ill of the absent. (7.) Propagating evil reports of others. (8.) Whispering, or tale-bearing—that is, telling in one place what we have heard or seen in another, which may give a bad opinion of those of whom we speak; also, telling to one what others have said of him, which may grieve him, and occasion discord and hatred. (9.) Giving false testimony in judgment against our neighbour.

Lesson XXXVII.—*Of the Ninth and Tenth Commandments.*

Q. What is the design of the ninth and tenth commandments? *A.* We have already seen that these two commandments relate to the sins of impurity and injustice; and we have considered them in that light along with the sixth and seventh commandments; but besides, they also serve to direct us in the care we ought to have over our hearts, by employing our mind on good things, and carefully flying from all evil thoughts.

Q. Can we commit a mortal sin in thought? *A.* We can; for whatever is sinful in word or action, it is sinful to consent to in thought. Hence our Saviour says, "From the heart cometh forth evil thoughts; . . . and these are the things which defile a man," Mat. xv. 18. Also, "Evil thoughts are an abomination to the Lord," Prov. xv. 26; and "perverse thoughts separate from God," Wis. i. 3. The sin of the angels was a sin of thought; and indeed many of the most grievous crimes, as pride, vainglory,

avarice, envy, anger, and hatred, are, properly speaking, seated in the heart, and completed there, the outward actions being only the effects which they produce.

Q. What are the duties enjoined by these commandments? *A.* (1.) To keep a guard over our heart, that no evil thoughts may gain an entrance, and to reject them with horror at their first appearance. (2.) To employ our thoughts as much as possible on God and His holy will, which will both exclude evil thoughts and obtain a blessing from God: "In all thy ways think on God, and He will direct thy steps," Prov. iii. 6.

Q. What is forbidden by the ninth and tenth commands? *A.* (1.) To love any sinful object, and wilfully to take pleasure in thinking of it. (2.) To consent to the evil suggestion. (3.) To desire the sinful object, and to resolve to obtain it. (4.) To rejoice in the evil done, or intended, by ourselves or others.

Q. Is every evil thought a sin? *A.* By no means: we cannot altogether prevent evil thoughts from coming into the mind—these are the temptations of the enemy; but if we reject and resist them, they will not injure, but rather benefit us, by the victory we gain over them. They become sinful only when we make them our own, by taking pleasure in them, or consenting to them.

LESSON XXXVIII.—*Of the Evangelical Counsels.*

Q. Why do you treat of the evangelical counsels, after the commandments? *A.* Because they are powerful helps, recommended by the Gospel, to observe the law more perfectly.

Q. Why are they called counsels? *A.* Because they are not imposed as a command, but only recommended by way of counsel or advice, as advantageous to those who observe them, though not of strict obligation.

Q. In what does their advantage consist? *A.* In two things: They are great helps to carry us forward in the way of perfection, and they are highly rewarded by God.

Q. What is the first evangelical counsel? *A.* Voluntary poverty, or leaving all things to follow Christ.

Q. Is this a great help to perfection? *A.* Christ Himself declares it, saying to the young man who had kept all the commandments, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me," Mat. xix. 21.

Q. How is voluntary poverty such a help to perfection? *A.* Because it uproots one of the three great impediments to our obeying the law of God in perfection—namely, the lust of the eyes, or our love and attachment to the things of this life.

Q. What particular reward is promised to this counsel? *A.* (1.) "Treasure in heaven," as in the above text. (2.) "The hundred-fold in this life" for all that we leave for Christ, as in Mat. xix. 29. (3.) "Life everlasting" in the next world, *ib.*

Q. What is the second evangelical counsel? *A.* Perpetual chastity, or a voluntary abstaining from marriage, and all carnal pleasures, for the love of God.

Q. Is this a great help to the perfect observance of the commandments? *A.* Yes, it is; and as such is recommended to us by Christ in these words, "There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake," Mat. xix. 12. And St Paul speaks thus: "Now, concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful." And what is his counsel on this point: "Art thou loosed from a wife? seek not a wife:" for, "He that giveth his virgin in

marriage doth well; and he that giveth her not, doth better," 1 Cor. vii. 25, 38.

Q. How is this counsel a help to perfection? *A.* (1.) Because it uproots another great enemy of our souls, *the lust of the flesh.* (2.) Because it fortifies the soul against the temptations to impurity. (3.) Because it frees the mind from a world of solicitude and distracting cares; for "the unmarried woman and the virgin thinketh on the things of the Lord, *that she may be holy both in body and spirit.* . . . And this I speak *for your profit:* not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment," 1 Cor. vii. 34.

Q. What reward is promised to perpetual chastity? *A.* That in heaven they who are *virgins, and have not been defiled with women,* "have the names of the Lamb and of His Father written on their foreheads; they sing a new canticle before the throne, which none but they can sing; and they follow the Lamb whithersoever He goeth," Rev. xiv. 4.

Q. What is the third evangelical counsel? *A. Obedience*—which is voluntary submission to the will of lawful superiors in everything that is not sin; according to that of St Paul, "Obey your prelates, and be subject to them, for they watch as being to render an account of your souls; that they may do this with joy, and not with grief," Heb. xiii. 17.

Q. Is this obedience a great help to perfection? *A.* It is one of the most powerful helps to that end.

Q. How so? *A.* For several reasons: (1.) Because when we obey those whom God has set over us, and Whose authority they bear, we are certain that we are doing the will of God. (2.) Because perfect obedience roots out at once from the heart the third great enemy

of our perfection, *the pride of life;* for nothing is more humbling to our pride than to subject our judgment, will, and liberty to the will of another. (3.) Because Jesus Christ recommends this virtue to us by his own example; for all we read of Him during the greater part of His life is, that "He went down to Nazareth with Joseph and Mary, when He was twelve years of age, and was *subject to them*," Luke, ii. 51. (4.) Because it is the most assured means of escaping the delusions of the enemy, who often *transforms himself into an angel of light*, in order to deceive us.

Q. What is the reward of this counsel? *A.* The victory over our spiritual enemies; for "an obedient man shall speak of victory," Prov. xxi. 28.

Lesson XXXIX.—*Of the Eight Beatitudes; Cardinal Virtues; and eminent Good Works.*

Q. Why do you treat of the eight beatitudes after the evangelical counsels? *A.* Because in them our Saviour lays down, in a few words, the sum and substance of that high perfection to which the observance of His law and the evangelical counsels conduct us; and declares, in clear and precise terms, what it is that constitutes our happiness here, and leads us to eternal happiness hereafter.

Q. What are these beatitudes? *A.* They are recounted Mat. v. 1, &c., as follows:—

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful; for they shall find mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

Q. What are the four cardinal virtues? *A.* Prudence, justice, fortitude, and temperance.

Q. Why are they called cardinal virtues? *A.* Because they are, as it were, the hinges upon which all other moral virtues turn.

Q. What are the three eminent good works? *A.* Prayer, fasting, and alms-deeds.

Q. Why are they called eminent good works? *A.* Because in themselves they are of great value before God, and contain under them all other good works.

Q. How so? *A.* Because prayer comprehends all the duties we owe to God; fasting, those to ourselves; and alms-deeds, those to our neighbour.

Lesson XL.—*Of the Precepts of the Church.*

Q. Are we obliged to obey the precepts of the Church? *A.* Most undoubtedly.

Q. Why so? *A.* Because Christ expressly says, "He that will not hear the Church, let him be to thee as the heathen and the publican," Mat. xviii. 17.

Q. How many precepts of the Church are there? *A.* Chiefly six.

Q. What is the first precept of the Church? *A.* "To hear mass on Sundays and holidays, and to rest from servile work."

Q. What does this command enjoin? *A.* (1.) To assist at the public worship of God on Sundays and holidays, as an essential duty on these days set apart for God's service. (2.) To employ ourselves on holidays in the same religious exercises as on the Sundays, in order to make them *holy;* for both are appointed for the same end.

Q. What is the second precept of the Church? *A.* "To fast in Lent, on Ember days, and Vigils commanded, and to abstain from flesh-meat on Fridays.

Q. What is the design of this precept? *A.* It is to direct us as to the time and manner of performing the duty of fasting, which God, by a general command, lays upon all.

Q. What is meant by fasting? *A.* Not taking our usual food, either as to the quantity or quality.

Q. What is the third precept of the Church? *A.* "To confess our sins at least once a-year."

Q. What is the fourth precept of the Church? *A.* To receive the Holy Communion at least once a-year, and that about Easter, in our own parish.

Q. What is the end or design of the third and fourth precepts? *A.* To direct us as to the time when we are obliged to obey the general command, given by our Lord Himself, of approaching to the sacraments of Penance and Communion.

Q. What is the fifth precept of the Church? *A.* "To pay tithes to our pastor."

Q. What is the design of this fifth precept? *A.* It is to direct the faithful in the duty of supplying the temporal wants of their pastors, whose time and labour are devoted to the spiritual good of their souls.

Q. What is the sixth precept of the Church? *A.* "Not to solemnise marriage at certain times," which are

the penitential seasons of Advent and Lent, "nor within the forbidden degrees of kindred."

Q. What is the design of this precept? *A.* To regulate the manner of entering into the state of matrimony, as reason, religion, and propriety require.

[Read *Sincere Christian*, Chap. XV.]

Lesson XLI.—*Of Sin; and First, of Mortal Sin.*

Q. What is sin? *A.* Sin is the transgression of the law of God; that is, *sin is any thought, word, deed, or omission, against the law of God.*

Q. How is sin in general divided? *A.* Into original sin, and actual sin.

Q. What is original sin? *A.* It is the sin of our first parents, under the guilt of which we are all conceived and born. See above, Lesson VII.

Q. What is actual sin? *A.* Actual sin is that which we commit ourselves.

Q. How is actual sin divided? *A.* Into mortal sin, and venial sin?

Q. What is mortal sin? *A.* It is a grievous transgression of the law.

Q. Why is it called *mortal?* *A.* Because it kills the soul?

Q. How does mortal sin kill the soul? *A.* By banishing the grace of God; for the grace of God is the true life of the soul. See above, Lesson VI.

Q. Is mortal sin a great evil? *A.* It is the greatest, the origin and source of all other evils; it is the parent both of the devil and of hell.

Q. In what does the evil of mortal sin consist? *A.* Chiefly in two things. (1.) In the grievous injury it does to God. (2.) In the miseries which it brings upon ourselves.

Q. What is the injury mortal sin does to God? *A.* (1.) It is a rebellion and high treason against God. (2.) It is an insult to His Divine perfections, particularly His wisdom, goodness, and power. (3.) It contains the greatest injustice, ingratitude, and perfidy against Him. (4.) It involves contempt of His promises and threats. (5.) It prefers our own base passions, and the perishable things of this world, to the God that made us, and to all the joys of His kingdom. (6.) It prefers the will of the devil to the will and pleasure of our heavenly Father. (7.) It is a shocking ingratitude to Jesus Christ, *crucifying again the Lord of glory, and making a mockery of Him*, Heb. vi. 6.

Q. What are the miseries mortal sin brings upon ourselves? *A.* (1.) It kills our souls, and makes us hideous in the sight of God, resembling the devil himself. (2.) It banishes God from our soul, and makes us enemies to Him, and Him an enemy to us. (3.) It destroys all the merits of our past good works, and renders us poor and miserable before God. (4.) It is the cause of all the sufferings and miseries of this life. (5.) It excludes us from heaven, in the life to come, and condemns us for ever to the torments of hell.

[Read here *Sincere Christian*, Chap. XVI. Sect. 2. and *Pious Christian*, Chap. VII. On the Exercise of Penance.]

Lesson XLII.—*Of Venial Sin.*

Q. What is venial sin? *A.* Venial sin is a minor transgression of the law, which, from the smallness of the matter, defect of advertence, or from the intention of the law itself, does not break our peace with God, nor deserve eternal punishment; and on this account it is called *venial*, because it is more easily pardoned.

Q. Is venial sin a great evil? *A.* Though venial sin be but small, compared with mortal sin, yet it is a very great evil; and as it displeases God, we can never be allowed to commit it, even to save the whole world.

Q. In what does the evil of venial sin appear? *A.* In this,—(1.) That it is an offence against a God of infinite majesty and goodness. (2.) Because, though it does not banish the grace of God, yet it obscures the lustre of the soul, diminishes its splendour, and stains its brightness. (3.) Though it does not render the soul positively hateful to God, yet it makes her less pure, less holy, less beautiful, and consequently less agreeable to Him. (4.) Though it does not destroy friendship between God and the soul, yet it cools the fervour of that charity and love which subsisted between them, and begets a degree of indifference on either side. (5.) It renders the soul more and more indisposed for receiving new graces from God; and, (6.) God being displeased with the soul, withdraws His more abundant graces from her, and *begins*, as He Himself pathetically expresses it, *to vomit her out of His mouth*, Rev. iii. 16. It disposes and leads on the soul to the gulf of mortal sin; for *he that contemneth small things, shall fall by little and little*, Ecclus. xix. 1.

Q. Are all venial sins equally hurtful? *A.* Venial sins are of two kinds: (1.) Such as arise from human frailty, surprise, or inadvertence, and to the objects of which the person has no inordinate attachment. These show, indeed, the corruption of our heart, our great weakness, and ought to be the subject of our daily humiliation before God; but they are less hurtful in proportion as they are less deliberate and voluntary. (2.) Such as a person commits wilfully and deliberately, from an evil habit, which he takes no pains to correct, or with affection to the sinful or dangerous object; and

these indeed are great evils and most hurtful, for the reasons we have just seen.

Q. Are there any other effects of venial sin? *A.* Every sin deserves punishment, and venial sin, though it does not of itself deserve eternal punishment, occasions many severe sufferings in this life, and if not fully blotted out here, is punished with the sufferings of purgatory hereafter.

[Read *Sincere Christian*, Chap. XVI. Sect. 2.]

LESSON XLIII.—*Of the Seven Capital or Deadly Sins.*

Q. What are the seven capital sins? *A.* Pride, covetousness, lust, anger, gluttony, envy, and sloth.

Q. Why are these called capital? *A.* Because they are the source from which all the other sins we commit take their rise.

Q. Why are they called deadly? *A.* Because, *of their own nature*, they are mortal sins, which banish the grace of God from the soul; though *occasionally* their acts may be only *venial*, from the smallness of the matter, the incompleteness of the acts themselves, or from other circumstances attending them.

Q. What is pride? *A.* It is an inordinate desire of our own excellence or esteem.

Q. What are the sins that rise from pride? *A.* Chiefly these: (1.) *Vainglory*, which seeks the esteem and praise of men. (2.) *Hypocrisy*, which makes a show of godliness, but is without the substance. (3.) *Arrogance*, or a contempt of others, joined with insolence and rashness. (4.) *Presumption*, or exposing ourselves to dangers, and attempting things above our strength. (5.) *Boasting*, or speaking of ourselves, of our abilities, qualities, actions, &c., to which add, obstinacy in our own opinions, discord, disobedience, and ingratitude.

Q. What is the virtue opposed to pride. *A.* Humility of heart, after the example of Jesus Christ.

Q. What is covetousness? *A.* An inordinate desire of riches.

Q. What are the sins that arise from covetousness? *A.* (1.) Hardness of heart. (2.) Unmercifulness to the poor. (3.) Neglect of heavenly things. (4.) Confidence in the things of this world. (5.) All kinds of injustice, which see above, Lesson xxxv.

Q. What are the virtues opposed to covetousness? *A.* Poverty of spirit, and liberality.

Q. What is lust? *A.* An inordinate desire of carnal pleasure.

Q. What are the sins that flow from lust? *A.* See them above, Lesson xxxiv.

Q. What is the virtue opposed to lust? *A.* Chastity, which see, Lesson xxxiv.

Q. What is envy? *A.* A sadness or repining at another's good, inasmuch as it seems to lessen our own.

Q. What sins flow from envy? *A.* Hatred, detraction, rash judgments, strife, reproaches, contempt, and rejoicing at another's evil.

Q. What is the virtue opposed to envy? *A.* Brotherly love.

Q. What is gluttony? *A.* An inordinate love of eating and drinking.

Q. What are the sins that arise from gluttony? *A.* Babbling, scurrility, and dulness of soul and body, especially insensibility towards all that concerns the good of the soul.

Q. What are the virtues opposed to gluttony? *A.* Sobriety and temperance.

Q. What is anger? *A.* An inordinate desire of revenge.

Q. What sins arise from anger? *A.* Hatred, clamour, threats, cursing, blasphemy, and murder.

Q. What are the virtues opposed to anger? *A.* Meekness and patience.

Q. What is sloth? *A.* A laziness of soul, which neglects to begin or to prosecute good things, especially such as are spiritual.

Q. What sins arise from sloth? *A.* Tepidity, indevotion, aversion to spiritual things, neglect of spiritual duties, and a distrust in God's mercy.

Q. What is the virtue opposed to sloth? *A.* The fervour of charity.

[Read on all these, *Devout Christian*, under their different heads.]

Lesson XLIV.—*Of the Sins against the Holy Ghost; those that cry to Heaven for Vengeance; and the Four Last Things.*

Q. What are the sins against the Holy Ghost? *A.* These six: (1.) Despair of salvation. (2.) Presumption of God's mercy without amending one's life. (3.) Impugning the known truth in matters of faith and religion. (4.) Envy at another's spiritual good. (5.) Obstinacy in sin. And (6.) Final impenitence.

Q. Why are all these called sins against the Holy Ghost? *A.* Because they directly oppose and insult the infinite goodness of God.

Q. Why does our Saviour say that sins against the Holy Ghost "shall not be forgiven, either in this world or in the world to come"? Mat. xii. 32. *A.* Because those who are guilty of the first five of these sins seldom or never repent; and those that are guilty of the last, or *final impenitence*, never can repent, but, dying in mortal guilt, and enemies to God, are incapable of forgiveness.

Q. What are the sins that cry to heaven for vengeance? *A.* These four: (1.) Wilful murder. (2.) The sin of Sodom. (3.) Oppression of the poor. (4.) Defrauding labourers of their wages.

Q. What are the four last things to be remembered? *A.* (1.) Death. (2.) Judgment. (3.) Heaven. (4.) Hell.

Q. Is the frequent remembrance of these things useful to the soul? *A.* It is a most powerful preservative against sin, for the Scripture says, "In all thy works remember thy last end; and thou shalt never sin," Ecclus. vii. 40.

LESSON XLV.—*Of the Forgiveness of our Sins.*

Q. Is it possible to obtain forgiveness of our sins. *A.* Most undoubtedly; the forgiveness of sins is an article of Christian faith, which we profess in the Creed.

Q. What is properly meant by the forgiveness of our sins? *A.* As it is the stain which the guilt of sin brings upon the soul that makes us hateful in the eyes of God, and His enemies, so the forgiveness of sin precisely consists in our being cleansed from the guilt of sin, rendered agreeable to God, and restored to His friendship.

Q. Is this the idea of the forgiveness of our sins contained in Scripture? *A.* This is the precise idea which the Scriptures everywhere lay down. Thus David prays, "*Wash* me still more from my iniquity, and *cleanse* me from my sin." Thus Ananias said to Paul, "Arise, and be baptized, and *wash away* your sins." Thus God Himself says, by His prophet, "I will pour clean water upon you, and you shall be *cleansed* from all your filthiness," Ezech. xxxvi. 25.

Q. To whom does it belong to wash the soul from

sin? *A.* This is solely the work of God, as these and many other texts declare.

Q. By what means does God wash the soul from sin? *A.* "By the charity of God, or *His sanctifying grace*, which is poured out into our hearts by the Holy Ghost," Rom. v. 5. For as water washes away the impurities of the body, so the sanctifying grace of God washes away those of the soul.

Q. How has sanctifying grace the power of washing away sin? *A.* From the merits of the blood of Christ, which it applies to our souls; for the Scriptures say, "The blood of Jesus Christ *cleanseth us* from all sin," 1 John, i. 7. And "He hath loved us, and *washed us* from our sins *in His own blood*," Rev. i. 5.

Q. What does God require on our part, to dispose us for receiving this favour? *A.* Two things: (1.) A true and sincere repentance; (2.) The use of the means which He has ordained for bestowing this grace upon our souls.

Q. In what does true repentance consist? *A.* In two things: (1.) In hating our sins, and in flying from them; (2.) In turning to God, with sincere sorrow for having offended Him.

Q. Cannot our sins be forgiven without repentance? *A.* No, that is absolutely impossible; for so long as we continue to love our sins, and to adhere to them, we must be abominable in the eyes of God; "They are become abominable, as those things were which they loved," Hos. ix. 10; and therefore our Saviour expressly declares, "Except you do penance, you shall all likewise perish," Luke, xiii. 3.

Q. What are the means which Christ has ordained for bestowing His grace upon our souls? *A.* His holy sacraments?

[Read *Sincere Christian*, Chap. XVII.]

LESSON XLVI.—*Of the Grace of God; and, first, of actual Grace.*

Q. What is grace? *A.* It is a free gift of God, which sanctifies the soul, and enables us to do good.

Q. How many kinds of grace are there? *A.* Two kinds: *Sanctifying grace* and *actual grace.*

Q. What good does sanctifying grace do to us? *A.* It washes away the stains of sin from our souls, and renders us pleasing in the eyes of God; that is, it *sanctifies* us, or makes us *holy* before Him.

Q. What good does actual grace do to us? *A.* It strengthens, and enables us to do what God requires; that is, to resist temptations, to avoid sin, and to do good.

Q. Can we do any good of ourselves, without the actual help of God's grace? *A.* No; we can neither think a good thought, speak a good word, nor do the least thing conducive to salvation, without the help of the actual grace of God.

Q. How does this actual grace of God enable us to do good? *A.* It enlightens the understanding to see what we ought to do or avoid; it inclines the will to what is good, and averts it from evil; and when we consent to this first motion of grace, it strengthens us to persevere, and to accomplish the good work we have begun.

Q. Can we refuse our consent to the motions of Divine grace? *A.* Alas! we do this too often; this is the source of all our miseries; and hence St Stephen reproached the Jews, that "they always resisted the Holy Ghost," Acts, vii. 51.

Q. Does God ever refuse the necessary help of His grace to enable us to do good and to avoid sin? *A.*

Never; for to *every one of us* is given grace, "according to the measure of the giving of Christ," Eph. iv. 7. And "Christ is the true light which enlighteneth *every man* that cometh into this world," John, i. 9. "And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue" (that is, *will give you grace to escape*), "that you may be able to bear it," 1 Cor. x. 13.

Q. How is this to be understood? *A.* That the just always have, and the unjust have or may have, sufficient grace to enable them to do good and avoid sin, or to ask for more, which will never be denied them if they pray for it.

Q. Whence comes it, then, that we so often fall into sin? *A.* The fault is entirely our own, because, being more willing to please ourselves and our self-love than to deny ourselves and please God, we do not co-operate with the grace He actually gives, but resist it, and neglect to pray for more abundant help when we stand in need of it. When we sin, therefore, we are without excuse.

Q. What, then, must we do to avoid sin? *A.* We must distrust ourselves, and place all our confidence in God; we must diligently improve the grace He bestows upon us, by resisting temptation to the utmost of our power; and have continual recourse to God, by fervent prayer, for direction and assistance in temptations, difficulties, and in all we have to do.

[Here read *Sincere Christian*, Chap. XVIII. Sect. i.]

Lesson XLVII.—*Of Sanctifying Grace.*

Q. What is sanctifying grace? *A.* St Peter calls it "a partaking of the Divine nature," 2 Pet. i. 4; and St

Paul calls it "the charity of God," which is "poured out into our hearts by the Holy Ghost," Rom. v. 5; and "the justice of God by faith of Jesus Christ, upon all them that believe in Him," Rom. iii. 22.

Q. Why is it called *grace?* *A.* Because it is a free gift of God, through the merits of Christ.

Q. Why is it called *sanctifying grace?* *A.* Because it sanctifies the soul; that is, makes the soul holy before God, cleansing it from sin, and uniting it to Him; adorning it and making it beautiful as the angels in His eyes. It is also called *habitual grace* and *justifying grace.*

Q. Why is it called *justifying grace?* *A.* Because it remains constantly in the soul, unless banished by mortal sin.

Q. With what does it adorn the soul? *A.* With the infused habits of all Christian virtues — faith, hope, charity, prudence, temperance, justice, and fortitude, and with the gifts of the Holy Ghost, "Who by it makes us His temples and dwells in us," 1 Cor. iii. 16.

Q. Why is it called justifying grace? *A.* Because it justifies the soul; that is, cures all its disorders, and renders us just and upright in the eyes of God.

Q. What is meant by justification? *A.* The transition of the soul from the state of sin to the state of grace.

Q. What is meant by being in a state of sin? *A.* It is to be under mortal guilt, deprived of the grace of God, and at enmity with Him.

Q. What is it to be in the state of grace? *A.* To be cleansed from the guilt of sin, adorned with the grace of God, and in friendship with Him.

Q. What other benefits do we receive from sanctifying grace? *A.* These following: (1.) It is the bond by which we are united with Jesus Christ, and by which

we abide in Him, and He in us, as the branches abide in the vine, and are nourished by it. (2.) It gives a value and dignity to all the good works we perform; which are now no longer the works of sinful man and corrupt nature, but works of the friends of God, fruits produced by the branch united to the vine, which is Christ, receiving all their nourishment from Him, and dignified by His merits: "I am the vine, you are the branches; he that abideth in Me, and I in him, bringeth forth much fruit," John, xv. 5. (3.) It brings us at last to eternal life, for it is the marriage garment, which will entitle us to a seat at that heavenly banquet; "Now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life; for the wages of sin is death, but the grace of God everlasting life through Jesus Christ our Lord," Rom. vi. 22.

Q. By what means may we obtain this sanctifying grace? *A.* When a person is already in the state of grace, every prayer he offers, every good work he does, obtains an increase of this sanctifying grace, and makes his soul still more pure and holy before God. When a person is in sin, in order to obtain the grace of justification, he must have recourse to the sacrament of *baptism*, if he have not yet received it; and if he be already baptised, to the sacrament of *penance*, for these are the only ordinary means ordained by Jesus Christ to communicate the grace of justification to the soul.

Q. What, then, are the principal means by which the grace of God in general is obtained? *A.* Prayer and the holy sacraments.

[Read *Sincere Christian*, Chap. XVIII. Sect. ii.]

Lesson XLVIII.—Part I.: *Of Prayer.*

Q. What is prayer? *A.* It is the raising of our hearts to God, to beg His grace and all good things we need, either for soul or body, for ourselves or others.

Q. Has God promised to hear our prayers? *A.* He has, in many places of Holy Writ; especially where Jesus Christ says, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one *that asketh, receiveth*," Mat. vii. 7. And St James says, "Therefore you have not, because you ask not," James, iv. 2.

Q. But do we not often ask, and yet fail to receive? *A.* The reason is, we do not pray in a proper manner; "You ask and receive not, because you ask amiss," James, iv. 3.

Q. In what manner must we pray that we may be heard? *A.* We must pray with humility, confidence, fervour, and perseverance.

Q. Is prayer, then, an important duty? *A.* It is one of the principal and most important duties of a Christian.

Q. Why so? *A.* (1.) Because it is the principal means on our part of obtaining those helps from God, without which we can never work out our salvation. (2.) Because it is a duty which God requires from us in the strongest terms, and in many different parts of Scripture.

Q. How often, then, ought we to pray? *A.* At least twice a-day, morning and evening, that we may begin and end the day with God.

Q. Why do you say at least twice a-day? Is not that sufficient? *A.* The Word of God, in many places, requires *us to pray always, to pray without intermission*, which shows, that though we ought to have stated times

for prayer, *morning* and *evening*, yet something more is required.

Q. What is meant, then, by praying always? *A.* Two things: (1.) That we do all our actions with a pure intention to please God, offering them up to Him in obedience to His will, and for His glory. By this means all our actions become prayers, because when performed in this manner they please God, and obtain from Him an increase of grace to our souls. (2.) That we often raise our hearts to God throughout the day by short and fervent ejaculations.

Q. What is the proper matter of these ejaculations? *A.* Holy acts of Christian virtues, particularly of faith, hope, charity, and contrition. See short acts of these at the end of *Morning Prayers*, Chap. II.

Lesson XLIX.—Part II.: *Of the Lord's Prayer and the Hail Mary.*

Q. What is the best of all prayers? *A.* The Lord's Prayer, because it was made by Christ Himself, to teach us how to pray.

Q. What are the excellences of the Lord's Prayer? *A.* Chiefly two: (1.) It is very short, and therefore easily learned, easily remembered, and suited to all capacities; (2.) It is most comprehensive, and contains everything we ought to ask, whether for soul or body.

Q. How many petitions are there in the Lord's Prayer? *A.* Seven; of these the three first relate to God, and the other four to ourselves.

Q. What understand you by these words, *Our Father who art in heaven?* *A.* I understand that God is our father, both by creation and adoption, and therefore we may confidently come to Him, and beg all blessings from Him. "See what manner of charity the Father

hath given us, that we should be named and be the sons of God," 1 John, iii. 1.

Q. Why say you *our Father*, and not *my Father?* *A.* Because God is the common Father of all, and all good Christians must pray for one another, according to that article of the Creed, *the Communion of Saints.*

Q. What means, *who art in heaven?* *A.* It means that God, who fills heaven and earth, and is in all things, times, and places, is in a peculiar manner in heaven manifesting His glory to the blessed; and therefore when we pray we must raise our minds to Him, and keep them fixed upon heavenly things.

Q. What is the first petition? *A.* Hallowed be Thy name.

Q. What do we beg by this? *A.* That God may be known by the whole world, and that He may be worthily praised, served, and honoured by all His creatures, which can be effected only by His grace.

Q. Who are those that say this petition ill? *A.* Such as dishonour the name of God by blaspheming, swearing, cursing, &c.

Q. What is the second petition? *A.* Thy kingdom come.

Q. What do we beg of God in this petition? *A.* We beg that Christ may reign by grace in us in this life, and in the next by glory, presenting us a kingdom to His Father.

Q. Who say this petition ill? *A.* Such as are willing slaves to sin and to the devil.

Q. What is the third petition? *A.* Thy will be done on earth as it is in heaven.

Q. What do you beg by this? *A.* That God would enable us by His holy grace to keep His commandments, and to obey His will in all things.

Q. What means, *on earth as it is in heaven?* *A.* We beg that we may be as ready and willing to do the will of God on earth, as the blessed saints and angels are in heaven.

Q. Who say this petition ill? *A.* They that seek wholly their own will, and do not conform theirs to God's will.

Q. What is the fourth petition? *A.* Give us this day our daily bread.

Q. What do we beg by this? *A.* All food and sustenance for our souls and bodies.

Q. What is the food of the soul? *A.* The Word of God, the holy sacraments, especially the blessed Eucharist, and Divine grace.

Q. Who say this petition ill? *A.* Such as are cold and careless in approaching to the sacraments, in attending Divine service or exhortations, and such as ascribe their temporal goods to their own industry, and not to the providence of God.

Q. What is the fifth petition? *A.* And forgive us our sins, as we forgive those that sin against us.

Q. What do we beg by this petition? *A.* That God would pardon us the sins of our life past, and the punishments due to them.

Q. Why is it added, *as we forgive those that sin against us?* *A.* To signify that God will not forgive us unless we also forgive our brethren. "If you will not forgive men, neither will your Father forgive you your offences," St Mat. vi. 15.

Q. Who say this petition ill? *A.* Such as bear malice against their neighbour, and seek revenge; for in saying this petition, they pray against their own souls.

Q. What is the sixth petition? *A.* And lead us not into temptation.

Q. What do we beg by this? *A.* That God would not permit us to be tempted above our strength.

Q. Does God tempt any man to sin? *A.* No; "God is not a tempter of evil, He tempts no man," St James, i. 13.

Q. By whom then are we tempted? *A.* By the devil, the world, and our own concupiscence.

Q. Can man live in this world and be free from all temptation? *A.* Morally speaking he cannot, for "the whole life of man on earth is a warfare," Job, vii. 1.

Q. Why then do we pray to be delivered from temptations? *A.* That we may not be overcome or vanquished by them.

Q. Is temptation of itself a sin? *A.* No, without our consent. Nay, it is occasion of merit if we resist it as we ought. "Be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death," Rev. ii. 10, 11. And *Christ* Himself, who never sinned, would be tempted, Mat. iv. 3.

Q. Are we never overcome but by our own fault? *A.* Never, according to that, *My grace is sufficient for thee*, 2 Cor. xii. 9.; and "Resist the devil and he will flee from you," St James, iv. 7.

Q. Who are they who say this petition ill? *A.* Such as seek occasions of sin, and wilfully expose themselves to temptation.

Q. What are the remedies against temptation? *A.* To pray to God, and to implore the intercession of the saints, especially such as have been tempted in the same way; to resist them valiantly in the beginning, and often to remember our last things, Death, Judgment, Hell, and Heaven.

Q. What is the seventh petition? *A.* But deliver us from evil.

Q. What do we beg by this petition? *A.* That God would deliver us from all evil, spiritual and temporal, especially from the evil of sin, past, present, and to come.

Q. Who is the author of all the evil of sin? *A.* The devil; for *sin in God there is none*, 1 St John, iii. 5.

Q. Who say this petition ill? *A.* They who live in the state of sin, and multiply their sins without remorse.

Of the Hail Mary.

Q. What is *the Hail Mary?* *A.* It is a most honourable salutation of the blessed Virgin *Mary*, and prayer to her.

Q. How do you prove it is lawful to honour her? *A.* Out of St Luke, i. 48, where (by inspiration from God) she prophesied, saying, *All generations shall call me blessed.*

Q. How many parts hath the *Hail Mary?* *A.* It hath three parts.

Q. What is the first part? *A.* Hail Mary, full of grace, the Lord is with thee.

Q. Who made this part? *A.* The Holy Ghost, though it was delivered by the angel *Gabriel*, Luke, i. 28.

Q. What signifies the word *Hail?* *A.* It signifies *rejoice* or *be glad*, O Mother of God, and we invite her to rejoice, by renewing the memory of her beloved Son's conception, which is an infinite cause of joy to her, and to the whole court of heaven.

Q. What signifies the word *Mary?* *A.* It signifies *Star of the sea*, and she shines on us in this sea of misery as a most glorious star.

Q. What mean you by the words, *full of grace?* *A.* I mean that the blessed Virgin had a special fulness and prerogative of grace to prepare her for the conception of her Son.

Q. What means *the Lord is with thee?* *A.* It means that the whole Trinity was with her at that time in a particular manner, the Father as with His spouse, the Son as with His mother, the Holy Ghost as with His choicest tabernacle. They are also with her now in glory, and will be so for all eternity.

Q. What is the second part of the *Hail Mary?* *A.* Blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Q. Who made this part? *A.* These words, *Blessed art thou among women*, were first delivered by the angel; and, with the concluding words, were uttered by St *Elizabeth, being inspired by the Holy Ghost,*" Luke, i. 28, 41, 42.

Q. What understand you by *blessed art thou among women?* *A.* I understand that she alone was chosen out of all women to be the mother of God, and therefore ought to be blessed and praised above all women.

Q. What means, *blessed is the fruit of thy womb*, Jesus? *A.* It means that *Jesus* is truly her Son, and in Him she is the author of all our blessings, and to be blessed both by men and angels.

Q. What is the third part of the *Hail Mary?* *A.* Holy *Mary*, mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Q. Who made this part? *A.* The Holy Catholic Church, to teach her children to seek the patronage of the blessed Virgin both now and at the hour of their death.

Q. Why do you call the blessed Virgin *Mary*, mother

of God? *A.* Because *Jesus Christ*, who is truly her Son, is God; and she is truly His mother: As the Church has defined in the council of *Ephesus* against the heretic *Nestorius*. "God sent His Son made of a woman," Gal. iv. 4. "Whence is this to me, that the mother of the Lord should come to me?" Luke, i. 43.

Q. What means, *pray for us sinners now? A.* It means, that we need Divine assistance every moment.

Q. What means, *and at the hour of death? A.* That then we shall especially need the aid of blessed *Mary*, and her Son *Jesus*, and therefore do daily beg it. The word Amen signifies *let it be done*, or *be it so.*

Lesson L.—*Of the Sacraments in general.*

Q. What is a sacrament? *A.* It is an outward sensible action, or sacred sign, ordained by Jesus Christ as a certain means to bring grace to our souls.

Q. How many things are required to constitute a true sacrament? *A.* Three things. (1.) That there be some outward sensible action performed. (2.) That this be a certain means to bring grace to the soul. (3.) That Jesus Christ be the author of it.

Q. In what does the outward action consist? *A.* In *something done*, which is called the matter of the sacrament; and in *something said*, which is called the form of it.

Q. To whom does it belong to perform the outward sensible action? *A.* The outward action, which is properly meant by the word *sacrament*, is the work of man, and it belongs to those to perform it who are authorised by Jesus Christ.

Q. To whom does it belong to bestow the inward grace? *A.* The pouring grace into the soul, which is

the *effect of the sacrament*, is the work of God, as none but God Himself can communicate His grace to the soul.

Q. At what time does God communicate His grace to the soul? *A.* At the very instant that the outward action of any sacrament is completely performed.

Q. Does God ever fail to bestow the grace, when the outward action is duly performed? *A.* He never fails in this; because having instituted the sacraments for this very end of bestowing His grace on the worthy receiver, He has thereby pledged Himself never to fail on His part, when we on ours do what He has ordained.

Q. Is, then, the grace always bestowed when the outward action is duly performed? *A.* Alas! it too often happens that the grace is not bestowed, on account of the bad dispositions of the person who receives the sacrament.

Q. Is it necessary, then, to be well disposed when we approach to receive any sacrament? *A.* Most certainly; for if one presumes to receive a sacrament when not properly disposed, he not only deprives his soul of the grace of it, but also commits a grievous sin of sacrilege. On the contrary, the more perfectly he is disposed, the more abundant grace he will receive.

Q. Why is the outward action called a *sacred sign?* *A.* Because it is not only the means by which grace is communicated to our souls, but it also represents the nature of the grace, and is therefore a sign of it.

Q. Why do you say that the outward action is *ordained by Jesus Christ?* *A.* Because no outward action whatever can of its own nature bring grace to our souls. This is wholly owing to the good-will and pleasure of God; He alone can bestow His grace upon us, and

He alone can ordain the means by which He pleases to do so.

Q. Who are those whom Christ has authorised to administer the sacraments? *A.* To administer the sacraments is one of those sacred powers which Christ gave to His apostles and their successors, the bishops and priests of the Church, who are therefore called "the ministers of Christ, and the dispensers of the mysteries of God," 1 Cor. iv. 1.

Q. What grace do the sacraments communicate to the worthy receiver? *A.* Justifying grace, and sacramental grace.

Q. How do they confer justifying grace? *A.* Upon those who are in sin, the sacraments of baptism and penance confer the first grace of justification, cleansing them, and putting them into the state of grace. To those who are already in grace, all the sacraments bring an increase of it, making them still more pure and holy before God.

Q. What is meant by sacramental grace? *A.* It is that particular actual grace which is proper to each sacrament, and which enables the worthy receiver to perform the duties and accomplish the ends for which the sacrament is intended.

Q. Have the sacraments any other effects, besides bringing grace to the soul? *A.* Three of them, Baptism, Confirmation, and Holy Orders, besides bringing grace, imprint a character or seal on the soul, which remains for ever, and shows that the receiver was thereby consecrated and dedicated to God, according to the intention for which the sacrament was instituted.

Q. How many Sacraments are there? *A.* Seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. How can it be proved that all these are true sacraments? *A.* By showing from Scripture itself that each of these is composed of the three things required to constitute a true sacrament.

Q. Why are so many ceremonies used in the administration of the sacraments? *A.* (1.) For preserving decorum, and the necessary uniformity in the outward duties of religion. (2.) That by these outward ceremonies we may give external worship to God, manifesting by them the internal dispositions of our souls. (3.) That by them the truths of religion may be represented in a sensible and striking manner to the eyes of the faithful.

Q. What truths are represented by the ceremonies used in the administration of the sacraments? *A.* Some represent the dispositions with which we ought to receive them; some show their effects; and others remind us of our obligations after receiving any sacrament.

[Read here *Sincere Christian*, Chap. XIX.]

Lesson LI.—*Of Baptism.*

Q. What is the end or design of the sacrament of baptism? *A.* To deliver us from the tyranny of Satan, under which we are born; to make us Christians, children of God, and members of the Church; and to give us a title and right to receive all the other sacraments and helps of religion here, and eternal happiness hereafter.

Q. Is baptism a true sacrament? *A.* Yes, it is; because it has the three things required to constitute a sacrament.

Q. What is the outward sensible sign used in baptism? *A.* Pouring water upon the person who is to be baptized, and saying at the same time these words: "I

baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What is the principal inward grace which this brings to the soul? *A.* Sanctifying grace.

Q. How does this sanctifying grace deliver us from the tyranny of Satan? *A.* By washing away the guilt of original sin, and of actual also, if there be any; for by original sin we were born slaves of Satan.

Q. How does it make us children of God? *A.* Because by it we receive a new spiritual birth: being regenerated by the grace of the Holy Ghost and become the children of God.

Q. How does it make us Christians? *A.* By imprinting in the soul the sacred character of a Christian, which entitles us to receive the other sacraments as our wants may require; and also the actual graces necessary to lead Christian lives, and to preserve the sanctity we have received in baptism.

Q. How does it give a right to eternal happiness? *A.* Because being children of God, we have a right to His inheritance, and being members of the Church, which is the body of Christ, we have a right to be where Christ the Head of the body is.

Q. Where do we find that Christ instituted baptism? *A.* When He said to His apostles, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Mat. xxviii. 19.

Q. How is the outward action a sign of the inward grace? *A.* Because the washing of the body with water represents the inward cleansing of the soul.

Q. What kind of water must be used in baptism? *A.* Natural water only; whether taken from the sea, a spring, river, or well. Rain-water, and melted ice or snow, are also included in the term natural water.

Q. Why is natural water used? *A.* That being a thing so common everywhere, none may be deprived of the means of so necessary a sacrament.

Q. Who are authorised to give baptism? *A.* The pastors of the Church, by their office; and in case of necessity, any person whatever, man or woman.

Q. Is baptism necessary for salvation? *A.* It is of absolute necessity, either in fact or in desire; for Christ says expressly, "Except a man be born again, of water and the Holy Ghost, he cannot enter into the kingdom of God," John, iii. 5.

Q. Why do you say either in fact or in desire? *A.* Because if an infidel were converted to believe in Christ, but could not possibly get any one to baptise him, and should die with an earnest desire of baptism, and a perfect repentance for his sins, this would supply the want of actual baptism, and is called *the baptism of desire.* And if that person, or an infant, should be put to death for the sake of Christ, he would be baptised in his own blood, and be saved; but except in these two cases, none can be saved without being actually baptised.

Q. What dispositions are required in grown-up persons for receiving baptism? *A.* (1.) That the person be willing to receive it. (2.) That he have faith in Jesus Christ. (3.) That he have true repentance for his sins. (4.) That he solemnly renounce the devil, and all his works and pomps. All this includes a solemn vow or promise of being faithful to God, and a dedication of himself to the service of God for ever.

Q. What dispositions are required in infants? *A.* None; because they themselves are capable of none: only it is required that they be presented to the Church for baptism, and that their god-fathers and god-mothers

who present them make the renunciation of Satan, and the vow of fidelity to God, in their name.

Q. What are the obligations of god-fathers and god-mothers? *A.* To see that the child be instructed in the faith and law of Christ, and to instruct it themselves if necessary; to watch over the child's morals when it grows up; to give it good advice, and engage it to fulfil the promises they made in its name at baptism.

Q. What kindred do god-fathers and god-mothers contract with their god-child? *A.* They contract a spiritual kindred both with the child and its parents, so that they cannot afterwards marry either the child or its parents.

[Read *Sincere Christian*, Chap. XX.]

Lesson LII.—*Of Confirmation.*

Q. What is the end and design of the sacrament of confirmation? *A.* It is to complete the sanctification of our souls received in baptism, by bringing down the Holy Ghost to dwell in them, with a more abundant communication of His gifts and graces (see above, Lesson xiv.), to fortify and confirm us in our faith, and to enable us more effectually to resist all the enemies of our souls. It also seals us with the character of confirmation.

Q. Is confirmation a true sacrament? *A.* It is; because it has all the things necessary to constitute a sacrament.

Q. Who are authorised by Christ to give confirmation? *A.* The bishops, or first pastors of the Church.

Q. What is the outward sensible sign used in confirmation? *A.* Taking the whole as laid down in the Scriptures, it consists of three things. (1.) The bishop,

stretching out his hands over those that are to be confirmed, prays that the Holy Ghost may come down upon them with His sevenfold graces. (2.) Coming to each one in particular, he lays his hand upon him; and, (3.) At the same time, he anoints his forehead with the holy chrism, in the form of the cross, and says, "I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Where do we find in Scripture that this outward action is ordained by Jesus Christ to be the means of bringing down the Holy Ghost to our souls? *A.* When St Peter and St John went down to confirm the newly converted Samaritans, the Scripture says, "They prayed for them, that they might receive the Holy Ghost." . . . Then "They laid their hands on them, and *they received the Holy Ghost*," Acts, viii. 15, 17.

Q. Where do we find the anointing, the sealing, and confirming? *A.* St Paul, speaking of this sacrament in his Epistle to the Corinthians, describes it thus: "He that *confirmeth us* with you in Christ, and Who *hath anointed us*, is God; Who hath also *sealed us*, and given the pledge of the Spirit in our hearts," 2 Cor. i. 21. In these two texts we have the whole of this sacrament laid down, and it is at the same time declared that God is the author of it.

Q. What, then, is the inward grace we receive by it? *A.* A more ample communication of the Holy Ghost. A more abundant portion of actual grace to confirm us in our religion, and the sacred seal or character of confirmation.

Q. How is the outward action a sign of the grace received? *A.* The imposition of hands represents the communication of the Holy Ghost; and the chrism,

being composed of oil and balm, represents the spirit of mildness and patience, and the strength we receive to preserve us from the corruption of sin.

Q. What are the dispositions required for receiving confirmation? *A.* (1.) That the receiver be sufficiently instructed in the Christian doctrine, according to his age and capacity; (2.) That he be in the state of grace; (3.) That he spend some time beforehand in prayer.

Q. Why must he be in the state of grace? *A.* Because the Holy Ghost "will not enter into a malicious soul, nor dwell in a body subject to sin," Wis. i. 4.

Q. Why must he spend some time in prayer? *A.* (1.) From the example of the apostles, who, after our Saviour's ascension, prepared themselves for receiving the Holy Ghost by prayer, Acts, i. 14. (2.) Because Jesus Christ assures us that "our Father from heaven will give His good Spirit to them that ask it," Luke, xi. 13.

Q. What are the prayers for that purpose? *A.* The hymns and prayers of the Church for invocating the Holy Ghost.

Q. Is confirmation necessary for salvation? *A.* It is not absolutely necessary, but considering the many enemies of our souls, it would be a sin to neglect it, when in our power to receive; particularly if we do so out of contempt.

Q. Why does the bishop make the sign of the cross upon our foreheads when he anoints us? *A.* To show that, being confirmed, we ought never to be ashamed of our religion.

Q. What other ceremonies does he use? *A.* He *gives us a slight blow on the cheek*, to teach us that we ought to bear with meekness and patience all the trials and

crosses of this life: and he says, *Peace be with thee*, to remind us that patient suffering is the sure way to peace, both here and hereafter.

Q. Must the boys have a god-father and the girls a god-mother in confirmation? *A.* Yes; and for the same purpose as in baptism, and they contract the same obligations, and the same spiritual kindred.

[Read here *Sincere Christian*, Chap. XXI.]

Lesson LIII.—*Of the Holy Eucharist.*

Q. What is the end or design of the Holy Eucharist? *A.* It is to feed and nourish our souls in the life of grace, which we receive in baptism, and which is completed and perfected in confirmation.

Q. Is the Holy Eucharist a true sacrament? *A.* It is, because it has all the three things required to constitute a sacrament.

Q. What is the outward sensible sign in the sacrament of the Eucharist? *A.* The appearances of bread and wine which remain after consecration.

Q. What is the sensible action performed in administering the Eucharist? *A.* It is the placing of this holy sacrament in our mouth by the priest, and the receiving of it into our breasts.

Q. What is the inward grace it contains? *A.* The body and blood of Jesus Christ, the fountain and author of all grace.

Q. Where do we find that Christ ordained this sacrament? *A.* In the history of its institution at the last supper, as related in the Gospel.

Q. How is this sacrament a sign of the grace we receive in it? *A.* Because, as bread and wine are the food

and nourishment of the body, so the appearances of bread and wine in the holy Eucharist represent the spiritual food and nourishment of the soul, which we receive in this sacrament.

Q. What is the matter made use of in consecrating the holy Eucharist? *A.* Bread made of wheat, and wine of the grape.

Q. What becomes of the substance of the bread and wine? *A.* It is changed into the substance of the body and blood of Christ.

Q. Who performs this change? *A.* This is solely the work of God, by His almighty power.

Q. At what time does God perform this change? *A.* The moment the priest pronounces the words of consecration over the bread and wine.

Q. At what time is this done? *A.* About the middle of Mass, when the Priest, taking into his hands first the bread, and then the wine, pronounces over each, separately, the sacred words of consecration.

Q. What is contained under the form of bread? *A.* The body and blood of Christ, accompanied with His soul and divinity; that is, Jesus Christ, whole and entire.

Q. What is contained under the form of wine? *A.* The self-same Jesus Christ, whole and entire.

Q. What difference, then, is there between the two kinds? *A.* None but in the appearance only. So it was the self-same Holy Ghost that appeared under the form of a dove, and under that of fiery tongues.

Q. Whence comes this? *A.* Because as Christ can die no more, therefore His body and blood, His soul and divinity, can never more be separated; and where the one is, there the whole must be.

Q. Is it then a full and perfect sacrament, when received in one kind only? *A.* Most certainly; because

in either kind we receive Jesus Christ into our souls, Who is the very essence of this sacrament.

Q. Why then did Christ institute both kinds? *A.* Because this was necessary for the holy Eucharist as a sacrifice.

Q. To whom has Christ left the power of consecration? *A.* To the bishops and priests of His Church, and in this power the sacred character of the priesthood properly consists.

Q. Is this sacrament necessary for salvation? *A.* To all who are come to an age capable of discerning our Lord's body Christ says, "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you," John, vi. 54.

[Read *Sincere Christian*, Chap. XXII.]

Lesson LIV.—*Of the Holy Communion.*

Q. Is it a great happiness to make a worthy communion? *A.* Most undoubtedly.

Q. In what does this happiness consist? *A.* (1.) In this, that Jesus Christ, our God and Saviour, unites Himself to us, dwells in us, and we in Him, John, vi. 57. (2.) In the numberless graces He bestows on those in whom He dwells, which enables them to live by Him, John, vi. 58. (3.) In having by this means a pledge of our salvation, John, vi. 55.

Q. Is it a great evil to make an unworthy communion? *A.* It is a dreadful evil.

Q. What is an unworthy communion? *A.* It is to receive this blessed sacrament when one knows himself to be in the state of sin.

Q. Wherein does the greatness of this crime consist? *A.* In being guilty of the body and blood of our Lord, 1 Cor. xi. 27, which is a dreadful sacrilege.

Q. What is the punishment of an unworthy communion? *A.* "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself," 1 Cor. xi. 29. It is also the cause of many temporal miseries, 1 Cor. xi. 20.

Q. What dispositions are required for a worthy communion? *A.* Chiefly three: (1.) To have a pure intention for the glory of God, the good of our souls, and to commemorate the passion of Christ. (2.) To be in the state of grace and friendship with God. (3.) To be fasting from midnight.

Q. What else is required to make a profitable communion? *A.* To have our souls adorned with holy virtues, particularly faith, humility, hope, charity, and contrition.

Q. How may we adorn ourselves with these virtues? *A.* By praying, and exercising ourselves in fervent and frequent acts of them.

Q. What must we do after receiving? *A.* (1.) We must spend some time in company with Jesus Christ, in acts of thanksgiving, adoration, faith, hope, and charity, oblation and petition. (2.) We must spend the day in more than ordinary retirement and prayer, as far as we can, and be particularly careful to avoid the least sin. (3.) We must apply ourselves with new fervour to the amendment of our lives.

[Read *Sincere Christian*, Chap. XXII. Sect. ii., and *Pious Christian*, Chap. XIV.]

Lesson LV.—*Of the Sacrifice of the Mass.*

Q. What is the great sacrifice of the Christian religion? *A.* Jesus Christ, Who is both our high priest and sacrifice; Who first offered Himself upon the cross for our redemption, and daily offers Himself in an

unbloody manner upon our altars by the ministry of His priests.

Q. What did the sacrifice of the cross consist in? *A.* In the death of Christ upon the cross, where He shed His blood, offering Himself up for the salvation of the world.

Q. What does the sacrifice of the Mass consist? *A.* In the mystical representation of His death upon the cross, and of the shedding of His blood, under the forms of bread and wine, under which He offers Himself for the same end.

Q. How is the death of Christ and the shedding of His blood represented in the Mass? *A.* By the separate consecration of the holy Eucharist under the forms of bread and wine; and hence the necessity of instituting this mystery in both kinds.

Q. How so? *A.* Because, though Christ is truly and really present under each kind, yet the appearance of bread more naturally represents His body, and that of wine more naturally represents His blood; and as these are consecrated separately, and lie separate on the altar, they represent the separation of His blood from His body at His death on the cross, which could not have been so represented by one kind only. Thus St Paul assures us, that by this holy mystery *we show forth our Lord's death till He come*, 1 Cor. xi. 26.

Q. Why did Christ institute the sacrifice of the Mass? *A.* (1.) To be a continual memorial of His death. (2.) That His followers to the end of the world might have a true sacrifice by which to render God supreme homage and adoration. (3.) That all the fruits of His death might be effectually applied to our souls.

Q. Is the sacrifice of the Mass and that of the cross the same? *A.* In both the victim is the same, being

the body and blood of Christ; the principal offerer is the same Jesus Christ, our high priest and victim, and they differ only in the manner of offering.

[Read *Sincere Christian*, Chap. XXIII.]

Lesson LVI.—*Of the Sacrament of Penance.*

Q. What is the design of the sacrament of penance? *A.* To cleanse us from the guilt of the sins which we commit after baptism.

Q. Is penance a true sacrament? *A.* Yes, it is, and has all the three things necessary to constitute a sacrament.

Q. What is the outward sensible sign used in penance? *A.* The sentence of absolution pronounced by the priest.

Q. What is the inward grace we here receive? *A.* Sanctifying grace, by which our sins are forgiven.

Q. Where do we find that it was instituted by Christ? *A.* When, on the day of His resurrection, "he breathed on His apostles and said, Receive ye the Holy Ghost; whose sins you shall forgive, *they are forgiven them*," John, xx. 22.

Q. How is the sentence of absolution a sign of the inward grace? *A.* Because it expresses in formal terms the nature of the grace received.

Q. To whom has Christ given power to pronounce this sentence? *A.* To the apostles and their successors, the bishops and priests of the Church.

Q. Is this sacrament necessary for salvation? *A.* It is absolutely necessary for salvation for all who have lost the grace of God by mortal sin after baptism, as baptism itself is absolutely necessary to those who have not yet received that sacrament.

Q. What are the parts of the sacrament of penance? *A.* These three: contrition, confession, and satisfaction.

Q. What is understood by *contrition?* *A.* The dispositions required in the penitent, by which he must be prepared for receiving pardon.

Q. What is understood by *confession?* *A.* The actual applying to receive the sacrament by a penitent confession of his sins.

Q. What is understood by *satisfaction?* *A.* The performance of the penance enjoined.

Q. What are the dispositions required for receiving pardon of our sins in the sacrament of penance? *A.* (1.) A sincere sorrow for having offended God, with a horror and hatred of sin on that account. (2.) A firm purpose and resolution to avoid sin and all the occasions of it. (3.) A readiness of mind to do penance for past sins, in order to satisfy the Divine justice; and these three constitute contrition, or true repentance.

Q. How can we obtain this true repentance? *A.* By fervent prayer, begging it of God, whose gift it is; and by serious consideration of the great evils of sin, as above, Lesson XLI.

Q. Are all these parts of true repentance necessary dispositions for obtaining pardon of sin? *A.* Yes, they are; insomuch, that if any one of them be wanting, though the sentence of absolution be pronounced, the grace will not be bestowed.

Q. Are we obliged to confess all our sins, in order to obtain the grace of this sacrament? *A.* We are, by the command of Jesus Christ included in the institution of it.

Q. How so? *A.* Because in giving power to His priests to pass sentence of absolution on the penitent

sinner, He at the same instant gave power to refuse it, saying, "whose sins you shall retain, they are retained." Hence it is evident that they must exercise that power in judgment and justice, according to the state of the case, and the dispositions of the penitent; but as these can be known only from the penitent himself, he is bound to disclose them if he desires to receive the benefit of absolution.

Q. What are the qualities of a good confession? *A.* (1.) It ought to be *humble*, like the publican's in the Gospel, for "a humble and contrite heart God will not despise." (2.) It ought to be *sincere*, neither exaggerating nor diminishing our sins, but declaring them as they really are. (3.) It ought to be *simple*, declaring only such circumstances as notably aggravate the guilt or change the nature of the sins, without introducing other matters that have no relation to them. (4.) It ought to be *entire*—that is, manifesting all sins without concealment.

Q. Are we obliged to perform the penance enjoined us? *A.* Yes, we are; for Christ says to the pastors of His Church, "whatsoever ye shall bind on earth, shall be bound in heaven." Besides, it is a part of the sacrament, and necessary to render it complete.

Q. What benefit have we from performing our sacramental penance? *A.* (1.) It is a restraint against relapsing into sin. (2.) It renders God more liberal in His mercy. (3.) It prevents greater temporal punishments, which He would otherwise inflict upon us. (4.) It satisfies the Divine justice, in part at least, for the debt of temporal punishment due to our sins.

Q. Are there any other means of satisfying this debt? *A.* Yes; Indulgences.

[Read *Sincere Christian*, Chap. XXIV.]

LESSON LVII.—*Of Indulgences.*

Q. What is an indulgence? *A.* It is a remission of all or a part of the debt of temporal punishment, which the Divine justice demands of sinners, after the guilt of their sins has been taken away, and the eternal punishment remitted.

Q. Has Christ left the power of remitting this debt of temporal punishment to the pastors of His Church? *A.* Yes, He has, in these words; "Whatsoever you loose on earth shall be loosed in heaven;" for the word *whatsoever* includes all that can exclude from heaven, whether the guilt of sin or the debt of punishment.

Q. What things are required on our part for gaining an indulgence? *A.* (1.) To be in the state of grace. (2.) To perform the conditions required.

Q. Why must we be in the state of grace? *A.* Because while one is in the state of sin, at enmity with God, and liable to eternal punishment, he is incapable of gaining an indulgence.

Q. What are the conditions required? *A.* (1.) To approach worthily to the holy sacraments of penance and communion. (2.) To pray for the necessities of the Church. (3.) To do some acts of charity and mercy to our neighbours.

Q. What if a person die before he has paid this debt of temporal punishment? *A.* In that case he is "cast into that prison, out of which he shall not come till he pays the last farthing," Mat. v. 25, 26.

Q. What prison is that? *A.* The prison of purgatory.

[Read *Sincere Christian*, Chap. XXIV. Appendix 1.]

Lesson LVIII.—*Of Purgatory.*

Q. What is purgatory? *A.* It is a middle state of suffering, where some souls are detained for a time after this life, before they can go to heaven.

Q. Who are those that go to Purgatory? *A.* Those who have not yet satisfied the Divine justice for the debt of temporal punishment due for their smaller sins, or for their greater sins, which have been pardoned as to their guilt and eternal punishment; or who die under the guilt of venial sins.

Q. Why cannot such souls go at once to heaven? *A.* Because in heaven there is no suffering, by which their debt can be paid; nor can any guilt, even of the smallest degree, enter there.

Q. Are the sufferings of Purgatory very severe? *A.* Yes they are; more so than we can conceive in this life: hence St Paul says, "They shall be saved, *yet so as by fire*," 1 Cor. iii. 15.

Q. Can the souls in purgatory do anything but suffer? *A.* No.

Q. Can they receive any relief from the faithful in this world? *A.* Yes, they can; for the Scripture says, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins," 2 Macch. xii.

Q. What relief can they receive from us upon earth? *A.* Either a diminution of their sufferings, or a deliverance from them.

Q. How can we procure this for them? *A.* By our sacrifices, prayers, and other good works offered up for them.

Q. Is it a great charity, then, to pray for the dead? *A.* It certainly is the greatest act of charity to them, and most profitable to our own souls.

Q. What profit do we receive from it? *A.* (1.) It moves God to inspire others to show the like mercy to us, if we be so happy as to reach that place. (2.) It obtains many graces from Christ, being an act of charity most grateful to Him. (3.) It secures to ourselves the favour of all those souls who are assisted by our means, when they arrive at heaven.

[Read *Sincere Christian*, Chap. XXIV. Appendix II.]

Lesson LIX.—*Of Extreme Unction.*

Q. What is the design of the sacrament of extreme unction? *A.* It is to strengthen us against the assaults of Satan in our last moments, and to purify us from any stains of sin that may be remaining in our souls.

Q. Is extreme unction a true sacrament? *A.* Yes, it is; and has the three things necessary to constitute a sacrament.

Q. What is the outward sensible sign used in extreme unction? *A.* The anointing of the sick person with holy oil, accompanied with prayer.

Q. What grace does this bring to the soul? *A.* Both sanctifying grace to cleanse us, and actual grace to strengthen us.

Q. Where do we find this in Scripture? *A.* St James lays down the whole of this sacrament in these plain terms: "Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." *See here the outward action of the sacrament; the inward grace immediately follows:* "And the prayer of faith shall save the sick man, and the Lord shall raise him up" (*above his own strength by actual grace*); "and if he be in his sins, they shall be forgiven him," James, v. 14, 15.

Q. Who are authorised to give this sacrament? *A.*

The priests of the Church, as the apostle expressly declares.

Q. Has this sacrament any effect upon the body? *A.* Yes, for it sometimes procures the health of the body, when God sees this expedient for the soul.

Q. What dispositions are required to receive the fruits of this sacrament? *A.* (1.) To be free from the known guilt of mortal sin. (2.) To have sincere repentance for all our sins. (3.) To have great confidence in the mercies of God and the merits of Jesus Christ. (4.) To join our prayers, if we be able, with those of the Church, while we are receiving it.

[Read *Sincere Christian*, Chapter XXV.]

Lesson LX.—*Of Holy Orders.*

Q. What is the design of holy orders? *A.* It is to communicate the sacred powers of the priesthood to those who are called to that high office, with grace to enable them to exercise them well.

Q. Is this a true sacrament? *A.* It is, because it has all the three things required to make it one.

Q. What is the outward sensible sign used in giving holy orders? *A.* It is the imposition of hands, accompanied with prayer, and the delivery of the instrument of that particular power which is communicated.

Q. What is the inward grace which this brings to the soul? *A.* Besides the power and authority of exercising the functions of the order received, it also confers such actual graces as are necessary to enable the person ordained to exercise these functions well; and it imprints a character in the soul denoting the order received.

Q. How does it appear from Scripture that Christ ordained this sacrament? *A.* (1.) From His own example, when at various times He delivered different priestly

powers to His apostles. Thus He gave them power to *preach and baptize*, before His ascension, Mat. xxviii. 19, and Mark, xvi. 15; to *consecrate the holy Eucharist, and offer the sacrifice of His body and blood*, at the Last Supper, Luke, xxii. 19. *To forgive sins;* on the day of His resurrection, John, xx. 22;—and so of the other powers. All this He did by an outward sensible action, expressing the nature of the power given. (2.) From the example of the apostles, who ordained others in the same manner; thus in ordaining the seven deacons, *praying, they imposed hands upon them*, Acts, vi. 6. (3.) St Paul shows that this outward action confers grace, when he writes to Timothy, "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands," 2 Tim. i. 6.

Q. What dispositions are required for receiving holy orders? *A.* (1.) That the person have a vocation from God; for "no man takes that honour upon himself, but he that is called by God, as Aaron was," Heb. v. 4. (2.) That he be in the state of grace. (3.) That he observe the regulations prescribed by the Church.

Q. What are we to remark from this explanation of holy orders? *A.* (1.) That the sacred powers of the priesthood are not of human institution, but the work of God. (2.) That none can possess or exercise them, except he receive them from God, by the means which He has ordained in His Church for that end: for "how can they preach," *says St Paul*, "unless they be sent?" Rom. x. 15; and "he that entereth not by the door into the sheep-fold, but climbeth up another way, the same is a thief and a robber," saith Jesus Christ, John, x. 1. That, consequently, all who intrude themselves into the pastoral office, and pretend to teach and preach, and administer any sacrament, without having received the

proper powers to do so, are only impostors and deluders of souls. [Read *Sincere Christian*, Chap. XXVI.]

Lesson LXI.—*Of Matrimony.*

Q. What is the design of the sacrament of matrimony? *A.* It is to enable married persons to bear, in a Christian manner, *that tribulation of the flesh* which St Paul declares shall be their portion, 1 Cor. vii. 28; to enable them also to discharge the weighty duties of their state, and to bring up their children in the fear and love of God.

Q. Is marriage a true sacrament? *A.* Yes, it is; because it has all the three things required to constitute a sacrament.

Q. What is the outward sensible sign used in matrimony? *A.* The mutual consent of the parties, expressed by words or other signs, under those conditions which the laws of God and His Church require.

Q. What is the inward grace received? *A.* The actual grace of God, proper to this sacrament, by which married persons are enabled to perform the duties of their state.

Q. Where do we find its institution by Christ? *A.* In the Gospel, where our Saviour restored matrimony to its primitive state; saying, "Wherefore they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder," Mat. xix. 6. Where He shows, that though among the Jews it was permitted, on account of the hardness of their hearts, to dissolve the bond of marriage, yet among His followers it should be so no longer, but that that sacred bond should henceforth be indissoluble while life remained; and consequently, that He Himself would enable them by His grace to perform all the duties belonging to it,

and take away from them that hardness of heart which had degraded the sanctity of marriage among the Jews.

Q. Why, then, are there so many unhappy marriages even among His followers? *A.* Because they too frequently neglect to dispose themselves for obtaining the grace of this sacrament; or afterwards neglect to correspond with it.

Q. What dispositions are required for receiving this sacrament worthily? *A.* (1.) That the parties endeavour by a good life and fervent prayer to obtain direction from God in making a proper choice. (2.) That they be not swayed by passion and worldly views, but have a pure intention for the glory of God and the good of their souls. (3.) That they be in the state of grace when they receive this sacrament. (4.) That by approaching to the sacraments of penance and Holy Communion, and by works of charity and mercy, they endeavour to obtain the favour of God, and the presence of Jesus Christ, that He may bless their marriage as He did that at Cana of Galilee, John, iv.

Q. How is the outward action used in this sacrament a sign of the grace it brings to the soul? *A.* The mutual consent of the parties represents that union of hearts by charity, which the grace they receive enables them to have and preserve. And this is so great, that our blessed Saviour was pleased it should also be a sign of the union which He has with His Church; on which account, St Paul, speaking of marriage, says, "This is a great sacrament; but I speak in Christ and in the Church," Eph. v. 32. And throughout all that chapter he draws the principal duties of married people from the very example of Christ and His Church, of which marriage is the sacred sign.

[Read *Sincere Christian*, Chap. XXVII.]

Lesson LXII.—*Of the Church Triumphant.*

[Read on all that follows, *Sincere Christian*, Chap. XXVIII.]

Q. What do you mean by the Church triumphant? *A.* That innumerable multitude of holy angels, who, continuing faithful to their duty when others fell, were confirmed in the possession of their Creator; and the souls of all the just men made perfect, who, having ended their mortal pilgrimage in the fear and love of God, are now triumphing in His presence with inexpressible joy in heaven.

Q. Are the saints in heaven exalted to a great dignity? *A.* The Scriptures say that "they stand before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands," Rev. vii. 9. That "they shine as the sun, in the kingdom of their Father," Mat. xiii. 43. That "they are like the angels of God in heaven," Mat. xxii. 30. Yea, that they are like to God Himself, because they "see Him as He is," 1 John, iii. 2.

Q. Is their happiness very great? *A.* It is beyond all conception; for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to *conceive*, what things God hath prepared for them that love Him," 1 Cor. ii. 9.

Q. What is their employment in heaven? *A.* (1.) Contemplating the infinite majesty, power, magnificence, and grandeur of God, they render Him profound homage, worship, and adoration, Rev. vii. (2.) Contemplating the incomprehensible work of their redemption, and all its glorious mysteries, they give sovereign homage, praise, and thanks to their great Reedemer, Rev. v. (3.) Full of zeal for the glory of God, and ardently

desirous of the salvation of souls, by whom He may be praised for ever, they pray for us, and offer up our prayers to God, Rev. viii. 3; Tob. xii. 12; Zach. i. 12; and 2 Macc. xv. 12. (4.) Contemplating the righteous judgments of the Almighty, they praise Him for the rewards He bestows on His faithful servants, and adore His tremendous justice, for the just but dreadful punishments which He inflicts on the wicked.

LESSON LXIII.—*Of the Communion of the Saints.*

Q. Have we any communion with the saints? *A.* Most certainly; it is an article of faith which we profess in the Creed.

Q. What is meant by the communion of the saints? *A.* A mutual communication in such good things as relate to our salvation.

Q. What good can we communicate to the saints? *A.* The pleasure of seeing us praising and glorifying God on their account, and of contributing to our salvation.

Q. What good do they communicate to us? *A.* They obtain for us, by their prayers, help and grace from God to secure our salvation, which they so earnestly desire.

Q. Is it lawful to desire the saints to pray for us? *A.* We have seen above, that one of their employments is to pray for us, and to present our prayers to God; consequently it is lawful for us to ask them to do so.

Q. Do the saints hear our prayers, and know what is passing upon earth? *A.* Our Saviour assures us that "there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance," Luke, xv. 7. Now, how can they rejoice at anything which they do not know?

Q. Is there any example in Scripture of praying to the saints or angels? *A.* Jacob prayed to his angel, to

bless Joseph's children, Gen. xlviii. 15. Lot prayed to the angel to spare the city of Segor, and he heard his prayer, Gen. xix. 21. And St John prays for grace, from the seven spirits that stand before the throne, Rev. i. 4.

Q. Is it lawful to honour the saints and angels? *A.* Most certainly, it is not only lawful, but a duty, to honour and reverence those whom God has so highly honoured and exalted in His kingdom.

Lesson LXIV.—*Of our Angel-Guardians.*

Q. Are we committed by God to the care of His holy angels? *A.* The Scriptures assure us that we are; for "He hath given His angels charge over thee, to keep thee in all thy ways," Ps. xc. 11.

Q. What benefit do we receive from our guardian angels? *A.* (1.) They direct us to what is good, by their holy inspirations, and correct us when we do ill, Exod. xxiii. 21, and Gen. xvi. 9. (2.) They supply our wants, and assist us in our temporal affairs, Gen. xxi. 14, and 3 Kings, xix. (3.) They deliver us from dangers and temporal evils; for "in their hands they shall bear thee up, lest thou dash thy foot against a stone," Ps. xc. 12. (4.) They pray for us, and present our prayers to God; as we have seen above. (5.) They take care of our souls at our death, Luke, xvi. 22.

Q. How ought we to behave to our angel-guardian? *A.* (1.) With *reverence* for his presence, not daring to do any evil, for "he will not forgive us when we sin," Exod. xxiii. 21. (2.) With *devotion* for his charity; studying to please him by doing good: "Take notice of him and hear his voice," Exod. xxiii. 21. (3.) With *confidence* in his protection, by frequently recommending ourselves to his care.

Lesson LXV.—*Of the Blessed Virgin Mary.*

Q. Is any particular respect due to the Blessed Virgin more than to other saints? *A.* The honour, respect, or veneration given to the saints, is due to them only on account of their connection with Jesus Christ, and the dignity and excellences which He has bestowed upon them; and the greater these are, the greater honour is due to them. On this account, the honour and veneration due to the blessed Virgin is supereminently greater than that which we owe to all the other saints and angels.

Q. How so? *A.* (1.) Because her connection with Jesus Christ is the most intimate that can be imagined, and far exceeds that which other saints have with Him. They indeed are considered by Him as His brethren; but they are so only by adoption; but she is His mother, not by adoption, but by the closest ties of flesh and blood: He is flesh of her flesh, and bone of her bone. (2.) Because the dignity to which she is raised, in being the mother of God, is so great, and so far above anything else that can be imagined, that it elevates her far above all other creatures. The other saints in heaven are servants of the great King: but Mary is His mother; and consequently, her dignity exceeds theirs, as far as the dignity of *mother* exceeds that of *servant.* (3.) Because of her supereminent sanctity, her immaculate purity, the fulness of grace bestowed upon her, from the first moment of her existence, and her continual union with God during the whole course of her life. So far does she excel all other saints, that there is no comparison between them and her. (4.) Because she herself, by inspiration of the Holy Ghost, prophesied that *all generations should call her blessed*, Luke, i. 48.

Q. Has the blessed Virgin a great love for our souls, and zeal for our salvation? *A.* Most certainly; for the greater one's love is for God, the greater is his love for souls, which are the images of God; the greater also is his zeal for the salvation of souls, for which Christ died, that God may be the more honoured by them. Consequently, as none ever loved God so ardently as the blessed Virgin, none can have so great love for us, and zeal for our salvation, as she has.

Q. Are her prayers more powerful than those of other saints? *A.* They certainly are; for God has repeatedly declared in Holy Scripture that He is always ready to hear the prayers of those that fear Him, love Him, are united with Him, do His will, and ask what is according to His will. As, therefore, none ever practised all these virtues in such perfection as Mary, so He must be always most ready to hear her prayers for our salvation, as nothing can be more according to His will than "*that all men should be saved, and come to the knowledge of His truth*," 1 Tim. ii. 4.

Q. What is true devotion to the blessed Virgin? *A.* It consists in these particulars: (1.) In endeavouring to secure our salvation by an imitation of her virtues, particularly her humility, purity, meekness, patience, and conformity to the will of God. (2.) In often meditating on her exalted glory in heaven, thereby encouraging ourselves to follow her example, in hopes of coming one day, through the merits of her blessed Son, to partake of His glory. (3.) In often thanking and praising God for all the graces and glories bestowed upon her. (4.) In frequently recommending ourselves to her intercession, that she may obtain grace for us, effectually to love and serve our God, and save our souls.

Lesson LXVI.—*Of Holy Images and Relics.*

Q. What is meant by *holy images?* *A.* Holy images are representations of holy persons, or of holy things, whether in painting or carving.

Q. For what purpose do they serve? *A.* They represent, in a striking manner, to the eye, the actions and sufferings of our Saviour and His saints; and other truths of our religion. They serve to instruct the ignorant in these truths, and to excite pious affections in the hearts of those who behold them.

Q. What is meant by *holy relics?* *A.* Anything that belonged to a saint of God; as, any part of the saint's body, or of his clothes or books, &c.

Q. Is any particular respect due to holy images and relics? *A.* There certainly is, as the very feelings of our heart teach us; for how is it possible to have a love and regard for Jesus Christ and His saints, and not respect everything that belongs to them? Do not mothers show their love for their deceased child, by keeping its hair, and setting it in costly rings and bracelets? Do not all mankind respect the pictures of their deceased parents or near relatives, and things that belonged to them? This is the natural disposition of the human heart.

Q. Does God authorise this respect for holy images and relics? *A.* He does; having bestowed many benefits on man, and having performed surprising miracles by their means.

Q. Are there any instances of this in Scripture? *A.* Several: Thus the brazen serpent was an image of Jesus Christ on the cross; and what miracles and cures did not God perform by it? See Num. xxi. 8. After the prophet Elias was gone to heaven, his mantle remained with his successor Eliseus; and when he touched the waters

of Jordan with this holy relic, they divided, leaving a dry passage for the prophet through the middle of the river, 4 Kings, ii. 13. After the death of Eliseus, the body of a dead man was restored to life by touching his sacred bones, 4 Kings, xiii. 20. And the handkerchiefs and aprons that had touched the body of St Paul cured all manner of diseases, and cast out devils, Acts, xix. 12. See here what miracles were performed by holy images and relics. And when God honours these things by such amazing effects of His power and goodness, shall we refuse to pay due respect to them?

Q. Is it lawful to adore or pray to holy images and relics? *A.* By no means: these things are in themselves mere inanimate creatures, that can neither see, hear, nor help us. Adoration or supreme worship is due only to the living God; and the respect we pay to holy images and relics is given to them entirely on account of their connection with Jesus Christ and His saints. It is all ultimately referred to God, Who is honoured and glorified in His saints.

THE END.

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